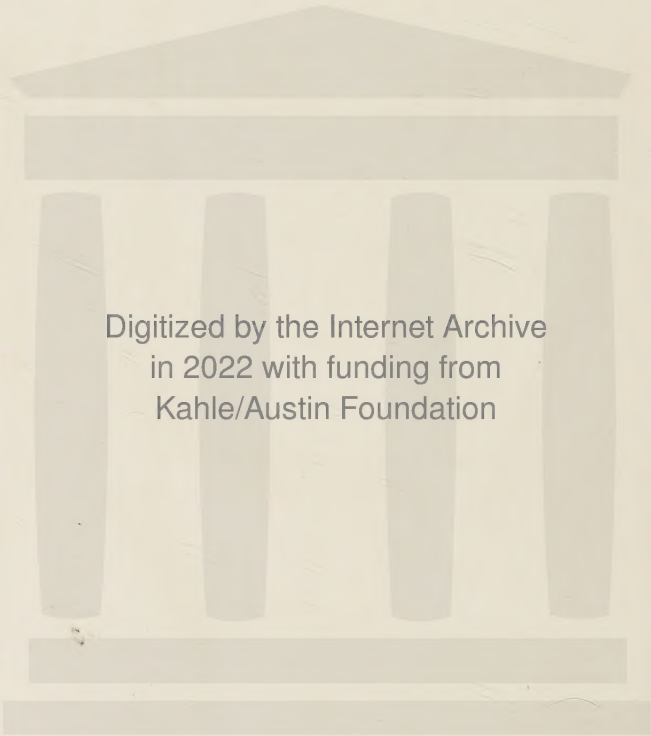
中國人名大辭典（原名：增全英國語譯）

A CHINESE BIOGRAPHICAL DICTIONARY

VOL. II BY HERBERT A. GILES, LL. D.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（原名：古今姓氏族譜）

A CHINESE
BIOGRAPHICAL DICTIONARY

Vol. II Liu Hsi-hung To Yung Ts'un

by

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Liu Hsi-hung 劉錫鴻. A *chü jen* of Kuangtung, who was 1299
a second-class secretary in the Board of Punishments when he was appointed Assistant to Kuo Sung-tao on the first mission to England in 1876. A year later he was transferred to Germany, and he returned to China in 1879. Was degraded in 1881 for denouncing Li Hung-chang.

Liu Hsia-hui. See **Chan Huo.**

Liu Hsiang 劉向 (T. 子政 and 卯金). B.C. 80–9. A 1300
descendant of Liu Pang, the founder of the Han dynasty. Entering the public service at an early age, he brought himself to the notice of the Emperor Hsüan[a] Ti by submitting some secret works on magic, to which art his Majesty was much devoted. The results, however, not proving successful, he was cast into prison, from which he was released with a view to the publication of the famous commentary on the *Spring and Autumn Annals* by Ku-liang Ch'ih. Restored to office as a Supervising Censor, he rose under the Emperor Yüan Ti to be a Minister of State; but about B.C. 40 he fell a victim to a political intrigue, and was cashiered. Upon the accession of the Emperor Ch'êng Ti in B.C. 32 he was once more re-instated, and now changed his personal name from 更生 Kêng-shêng to Hsiang, as above. As an author, he revised and re-arranged the 戰國策, a collection of historical episodes of the feudal times under the Chou dynasty; he wrote the 古烈女傳 Biographies of Famous Women, the first work of its kind; also the 新序 and 說苑, treatises on government, and some poetry; besides which he is credited, on insufficient grounds, with the 列神傳, a collection of biographies of Taoist Immortals. Among legends connected with his name is one that as he was absorbed at night in his studies, an old man in a yellow robe entered, and said that he was the Essence of the First Principle, and that he had been sent by God to unfold to Liu Hsiang the

mysteries of creation, which he at once proceeded to do by the light of his staff, which he blew into a flame like that of a torch.

1301 Liu Hsieh 劉協. A.D. 181–234. Son of Liu Hung and younger brother of Liu Pan, whom he succeeded in 190 as twelfth Emperor of the Eastern Han dynasty. He was placed on the throne by Tung Cho, from whose domination he was freed by that statesman's tragic death two years later. His reign was overshadowed by the formation of societies or "associations of friends," in consequence of which many of the most notable men of the day were thrown into prison. Then followed the Yellow-Turban rebellion, which ultimately led to the downfall of the great Han dynasty after an existence of 400 years, and to the partition of the empire into the Three Kingdoms. In 220 he resigned the throne to Ts'ao P'ei, then Prince of Wei, receiving the title of Duke of Shan-yang together with a liberal allowance, and also being exempted from prostration before the new monarch and from the use of derogatory forms of speech. In this style he lived for fourteen years, and at death was canonised as 孝獻皇帝. Also known as 愍帝.

1302 Liu Hsieh 劉勰 (T. 彥和). 6th cent. A.D. A noted author of the Liang dynasty. Being left an orphan at an early age, he was too poor to marry, and lived with a Buddhist priest for ten years, thus gaining an insight into the sacred books of Buddhism. These he is said to have been the first to classify, and he is also said to have been the real author of the famous Canon known as 定林寺經藏. In the guise of a hawker, with his 文心雕龍 critique upon literature in his hand, he planted himself before the chariot of Shên Yo, and succeeded in attracting his attention; and in 502 he entered the public service and rose to some distinction. He was a great favourite with the son of the founder of the Liang dynasty; but before long he threw up his career, and became a Buddhist priest under the religious designation

of 慧地 Hui Ti, and soon afterwards died. He was a prolific writer of temple inscriptions, epitaphs on priests, etc. etc.

Liu Hsin 劉欣. B.C. 23 — A.D. 1. Grandson, by a concubine, 1303
of Liu Shih. He succeeded in B.C. 6 as eleventh sovereign of the Han dynasty. He was a studious youth, and free from the vices of his predecessor; but he was struck down by paralysis, and died in the flower of his youth. Canonised as 孝哀皇帝.

Liu Hsin 劉歆 (T. 子駿). 1st cent. B.C. and A.D. Son of 1304
Liu Hsiang, and a precocious boy who early distinguished himself by wide reading in all branches of literature, including magic and the black art. He worked with his father upon the restoration of the classical texts, especially the *Canon of Changes*; and soon after the latter's death he was recommended by Wang Mang to the Emperor Ai Ti, and received a high official post. He was anxious to establish the position of certain works, such as the commentary of Tso-ch'iu Ming, in reference to the Confucian Canon; and this led to a proposition by the Emperor that the question should be argued out with the leading scholars at the capital. The scholars refused to meet Liu Hsin in this way; he retaliated by attacking them, and bad blood was the result, so that Liu Hsin was forced to apply for a provincial post. Wang Mang however protected him, and after the Emperor's death the Empress gave him a good appointment. Later on, when Wang Mang seized the throne, he received the post of State Counsellor. In B.C. 6 he changed his personal name to 秀 Hsiu and his style to 顓叔.

Liu Hsiu 劉秀 (T. 文叔). B.C. 4 — A.D. 57. A native of 1305
Lo-yang, and a descendant of the first Emperor of the Western Han dynasty in the ninth degree. He was named *Hsiu* because at the time of his birth a stalk of corn with nine ears on it appeared in the district. Left an orphan at nine years of age, he was brought

up by an uncle and grew to be seven feet three inches in height, with a fine beard and eyebrows, a prominent nose, and a large mouth. He was fond of agriculture, while his brother 劉伯升 Liu Po-shêng showed a taste rather for a military life. Upon the breaking out of the locust-plague and famine which preceded the troubles of the last years of Wang Mang's usurpation, he made himself popular by selling grain to the people at a low rate. At length he took up arms; and after a series of bloody battles succeeded in A.D. 25 in placing himself upon the throne as first Emperor of the Eastern Han dynasty. Canonised as 光武帝, with the temple name of 世祖.

1306 **Liu Hsü 劉訏** (T. 彥度). Died A.D. 518. A native of P'ing-yüan in Shantung, who lost his parents as a boy and almost went out of his mind with grief. When he grew up, his elder brother arranged a marriage for him; but he fled in terror, and remained in concealment until the affair had blown over. He received the offer of a post, which he refused, preferring to devote his time to the study, first of Taoist, and later of Buddhist doctrines. He and his brother Liu 歊 Hsiao founded a famous monastery, and together with 阮孝緒 Yüan Hsiao-hsü were known as the 三隱 Three Recluses.

1307 **Liu Hsü 劉昫**. A.D. 897–946. A handsome and learned official, who in 934 became Historiographer and completed the *Old T'ang History*, which in spite of some prolixity and omissions still retains its place in the national annals. As President of the Board of Civil Office he cleared away all arrears of business, to the great joy of the people; but quarrelling with a colleague, he was shelved as a Grand Chamberlain. About 945 he was Minister of Justice, from which post he soon retired in ill-health.

1308 **Liu Hsüan 劉玄** (T. 聖公). Died A.D. 25. Third cousin to Liu Hsiu, first Emperor of the Eastern Han dynasty. During

the usurpation of Wang Mang he had taken refuge at 平林 P'ing-lin, where he managed to collect a band of followers. Upon the defeat of the usurper, who was then attacked by Liu Hsiu and his brother, he received the title of the 更始 Kêng Shih General, and was immediately afterwards proclaimed Emperor with Kêng Shih as his year-title. He transferred his capital from Lo-yang to Ch'ang-an, and there gave himself up to debauchery, resigning the administration into the hands of his father-in-law 趙萌 Chao Mêng. When the high officials came to receive instructions, he was always too drunk to meet them. The result was a conspiracy, and he was obliged to flee for his life and throw himself upon the mercy of Fan Ch'ung, the Red-Eyebrow Rebel. He was welcomed at first with open arms, but shortly afterwards was put to death. Is known in history as 淮陽王 or 帝玄, and also as Kêng Shih.

Liu Hsüan-ying 劉玄英 (T. 海蟾). 10th cent. A.D. A native of Kuang-ling, who was vulgarly called 劉海 Liu Hai and who was Minister to Liu Shou-kuang, the ruler of Yen. He was a student of Taoism, and otherwise famous for his learning. One day a Taoist sage called upon him and asked for 10 eggs and 10 pieces of gold. These the stranger piled one upon another in the form of a pagoda; whereupon Liu cried out in fear lest the whole should topple over. Then the sage turned upon him and said, "For him who dwells amid the pomps and vanities of the world, the danger is even greater!" Saying this, he dashed the pagoda into two parts and bade his host farewell. Deeply impressed with this scene, Liu doffed his official garb and betook himself to the life of a recluse. He is popularly represented as a lad, with one foot resting on a three-legged frog (the emblem of money-making) and holding in his hand a ribbon upon which five pieces of gold are strung. **1309**

1310 Liu Hsün 劉詢. B.C. ? 90 — 48. Great grandson of the Emperor Wu Ti of the Han dynasty, and great nephew of Liu Fu-ling whom he succeeded in B.C. 73 as eighth sovereign of the Han dynasty (see *Ping Chi* and *T'ien Yen-nien*). In addition to fair literary abilities, he possessed considerable mechanical skill and interested himself greatly in the handicrafts of the people. During his reign the Khan of the Hsiung-nu acknowledged the Imperial suzerainty, and the empire was generally prosperous. Canonised as 孝宣皇帝, with the temple name of 中宗.

1311 Liu Hsün 劉峻 (T. 孝標). Died A.D. 521. A native of P'ing-yüan in Shantung, who was stolen from his home when only eight years old. He was ransomed and educated for a time by a wealthy man of the same clan. He was an ardent student and would read all night, having a lighted twist of hemp arranged in such a way as to burn his hair if he began to nod from drowsiness; and he would have risen to high official rank, had he not offended by his republican opinions the first Emperor of the Liang dynasty. He surrounded himself with numerous disciples, and solaced his disappointed ambition by writing the 辨命論, a treatise on the irony of fate. He was also author of the 山棲士, and of a commentary on the 世說新語 of 劉義慶 Liu I-ch'ing, a work on historical episodes from the Han to the Chin dynasty inclusive. From 崔慰祖 Ts'ui Wei-tsu he received the sobriquet of 書淫, in allusion to his exaggerated love for books; and by his disciples he was canonised as 元清先生.

1312 Liu Hung 劉宏. A.D. 156—189. Great great grandson of Liu Ta. He succeeded to the throne in 168 as eleventh Emperor of the Eastern Han dynasty (see *Tou Wu*). He was a patron of literature, and in 175 caused the Five Classics to be engraved on stone and set up at the door of the Imperial College. In 184 the Yellow-Turban rebellion broke out (see *Chang Chio*), and the

remainder of the reign was marked by disturbance and bloodshed. Canonised as 孝靈皇帝.

Liu I 劉毅 (T. 盤龍). A noted gambler of the Chin dynasty. **1313**

Liu I-fu 劉義符. A.D. 406—424. Son of Liu Yü, whom he succeeded in 422 as second Emperor of the Liu Sung dynasty. In 424 he was degraded and put to death by the Regents for refusing to mourn for his father in the orthodox manner. Known in history as 營陽王 or 少帝. **1314**

Liu I-lung 劉義隆. A.D. 407—453. Third son of Liu Yü, and brother to Liu I-fu, whom he succeeded in 424 as third Emperor of the Liu Sung dynasty. His two elder brothers proving wild and intractable, the Regents slew them and placed him on the throne; his first act however was to put the Regents themselves to death. His reign was marked by great prosperity, in spite of unsuccessful campaigns against Wei, which State retaliated by incursions reaching up to the banks of the Yang-tsze in 451. He promoted learning, reformed the calendar, improved the criminal law, and set an example of diligence and economy to his people. He was slain by his son Liu Shao. Canonised as 太祖文帝. **1315**

Liu I-min 劉遺民. 2nd cent. A.D. A Taoist patriarch, who in conjunction with Hui Yüan and others formed a White Lily society, consisting of eighteen members who assembled at a temple upon a mountain in modern Kiangsi for purposes of meditation. **1316**

Liu Jen-kung 劉仁恭. Died A.D. 912. A native of Shên-chou in Chihli, who distinguished himself as a military commander, earning the sobriquet of 窟頭 for his skill in undermining besieged cities. He served for a time under Li K'o-yung, but in 896 joined Chu Wên, the founder of the Liang dynasty, by whom he was ultimately raised to high office. He was put to death by Chou Tê-wei (see *Liu Shou-kuang*). **1317**

Liu Jui-fên 劉瑞芬 (T. 芝田). Died A.D. 1892. A purchase **1318**

licentiate of Anhui, who was Taot'ai at Shanghai from 1878—82 and then Treasurer of Kiangsi. He was sent as Minister to England and Russia in November 1885, a post which in 1887 was changed to Minister to England, France, Italy, and Belgium. Besides receiving the Directorship of Minor Courts in Peking in 1886, he was on his return in 1890 appointed Governor at Canton, where he died.

1319 **Liu K'an** 劉衍. B.C. 8—A.D. 6. Grandson, by a concubine, of Liu Shih. His personal name was originally 箕子 Chi-tzŭ, changed in A.D. 2 to K'an. He was placed upon the throne in A.D. 1 as twelfth sovereign of the Han dynasty by Wang Mang, acting in concert with the Empress Dowager, and five years later he married Wang Mang's daughter. His death, which occurred soon afterwards, has been attributed to poison administered by his father-in-law; but of this there is no actual evidence. Canonised as 孝平皇帝.

1320 **Liu K'o-chuang** 劉克莊 (T. 潛夫. H. 後林). 12th cent. A.D. A poet of the Sung dynasty, who was recommended by Chên Tê-hsiu as a profound student of history and a brilliant writer.

1321 **Liu K'uan** 劉寬. 2nd cent. A.D. A Governor of Nan-yang under the Emperor Huan Ti of the Han dynasty. He was of a gentle and humane disposition, and would only flog criminals with whips of rushes, declaring that the sense of shame was quite sufficient punishment. On one occasion, just as he was going to Court, his wife spilt a bowl of soup over his Court robes; yet he only said, "I hope you have not scalded your hand."

1322 **Liu Kun** 劉琨 (T. 越石). Died A.D. 317. A native of 魏昌 Wei-ch'ang in Chihli, who rose to high military rank under the Emperors Hui Ti, Huai Ti, and Min Ti, of the Chin dynasty. When he was defending 晉陽 Chin-yang against the Tartars, with no prospect of being able to hold out, he mounted a tower by moonlight and whistled and played on the Tartar pipe. The

besiegers were so overcome by their emotions and thoughts of home that next morning they raised the siege. He was a friend of Tsu T'i, whose military activity against the rebel Shih Lo he was anxious to rival. "I am pillowed," he wrote, "upon my arms, awaiting the dawn, in my desire to attack the enemy; yet I fear that Tsu T'i will be using his whip before me." He ultimately fell a victim to treachery on the part of the Hsien-pi Tartars, and was put to death? Canonised as 愍.

Liu K'un 劉昆 (T. 桓公). Died A.D. 57. A native of 東昏 Tung-hun in Honan, who graduated as *hsiao lien* in A.D. 29 and then disappeared and set up as a teacher at Chiang-ling in Hupeh. When the Emperor heard of this he appointed him magistrate at Chiang-ling, and subsequently sent him to more important posts, in all of which his administration was eminently successful. Once, upon the occasion of a large fire, he knelt down and performed the *kotow*; whereupon the wind shifted and the fire was extinguished. When the Emperor asked him what virtue there was in his administration to bring about such a miracle, he modestly replied that it was pure chance. "Truly," cried the Emperor, "the answer of a superior man!" He rose to high office in the Imperial Banqueting Court, and when he retired from old age received a mansion to live in and an adequate pension. 1323

Liu K'un-i 劉坤一 (T. 峴莊). Born A.D. 1830. A native of the 新甯 Hsin-ning District in Hunan, who began his career as a salaried licentiate, but in 1855 entered the army. Promoted for his services to a civil post in 1856, he rapidly rose through various grades to be Judge in Kuangsi, taking up his appointment in 1863. In 1864 he was made a *baturu* for the recapture of 潯 Hsün-chou Fu from the rebels. In 1865 he became Governor of Kiangsi; in 1875 acting Viceroy of the Two Kiang; and later on in the same year Viceroy of the Two Kuang. In 1879 he was 1324

transferred to Nanking, and soon afterwards retired from public life; but in 1892 he again took office as Viceroy of the Two Kiang and Superintendent of Trade for the southern ports. In 1894 he was transferred to Tientsin, and early in 1895 started for Shan-hai-kuan to assume supreme command against the Japanese. In 1896, after several attempts to retire, he was sent back to his former post at Nanking.

1325 **Liu Kung-ch'üan** 柳公權 (T. 誠懸). A.D. 778—865. An official under the T'ang dynasty, who graduated as *chin shih* in 806 and was promoted to high posts because of the beauty of his handwriting. "How can you write so exquisitely?" asked the Emperor Mu Tsung. "I guide my pen," replied Liu, "by my heart. I keep my heart correct, and my pen follows." His Majesty changed countenance, for he felt that this was a hint to himself. On another occasion, when the news of some frontier success was announced, he at once recited a congratulatory ode. "Well done!" cried the Emperor; "Ts'ao Chih is said to have been able to compose a verse while taking only seven steps, but you can do it in three." When the Emperor Wên Tsung was boasting how seldom he had new clothes, and the other courtiers were applauding the Imperial economy, Liu ventured to remonstrate, pointing out that energetic government was of more importance than economy in clothes. Ennobled as Duke. See *Liu Chung-ying*.

1326 **Liu Kung-jung** 劉公榮. 3rd cent. A.D. A noted tippler, who excused himself by saying, "One must drink with the superiors of Kung-jung, one must drink with his inferiors, and one must drink with his equals; consequently I am often drunk." Later on, when at the house of Yüan Chi, wine was set before the host and before Wang Jung who was also a guest, but none was offered to Liu. "One must drink with the superiors of Kung-jung," said Yüan Chi in explanation, "and one must drink with his inferiors;

but there is no occasion to drink with Kung-jung himself."

Liu Kuo-hsüan 劉國軒. 17th cent. A.D. The most able general of Chêng Chin and his successor Chêng K'o-shuang. After bravely holding out in Fuhkien until 1680, he took command in the Pescadores, where in June 1683 he was utterly defeated by Shih Lang. He surrendered with Chêng K'o-shuang in September 1683, and was enrolled under a Chinese Banner with the simple rank of Marquis in lieu of his illegal title 武平侯. See *Yao Ch'i-shêng.* 1327

Liu Ling 劉伶 (T. 伯倫). 3rd cent. A.D. A native of P'ei in modern Kiangsu, who went up for his degree in 265 but was plucked for an essay extolling the doctrine of Inaction (see *Lao Tzŭ*). He was one of the seven poets who formed themselves into the famous club, known as the Bamboo Grove (see *Hsiang Hsiu*). He was a hard drinker, and declared that to a drunken man "the affairs of this world appear but as so much duckweed in a river." He wished to be always accompanied by a servant with wine and followed by another with a spade, so that he might be buried where he fell. On one occasion, yielding to the entreaties of his wife, he promised to "swear off," and bade her prepare the usual sacrifices of wine and meat. When all was ready, he prayed, saying, "O God, who didst give to Liu Ling a reputation through wine, he being able to consume a gallon at a sitting and requiring a quart to sober him again, listen not to the words of his wife, for she speaketh not truth." Thereupon he drank up the sacrificial wine, and was soon as drunk as ever. He is said to have used a carriage drawn by deer. 1328

Liu Lun 劉綸 (T. 眷涵. H. 繩庵). A.D. 1710—1773. Graduated at the special examination in 1736, and entered the Han-lin College. Attracting the notice of the Emperor, he was frequently employed in the Imperial Library; and being rapidly 1329

promoted, became a Grand Secretary in 1771. He wrote essays, and also the 啓蒙算捷, a work on arithmetic. Personally, he lived a very frugal and almost ascetic life. Canonised as 文定.

1330 Liu Lung 劉隆. A.D. 106—107. Youngest son of Liu Chao, whom he succeeded at the age of 3 months as fifth Emperor of the Eastern Han dynasty. Dying at the age of two, he was canonised as 孝殤皇帝.

1331 Liu Min 劉旻 *or* **Liu Ch'ung 崇.** Died A.D. 955. Half-brother to Liu Chih-yüan. He was a handsome young man, with a fine beard and double pupils to his eyes; but he cared for nothing save wine and gambling, and had even been branded on the cheek for some crime. When Liu Chih-yüan mounted the throne of the Later Han dynasty, he was appointed Governor of Shansi and received other honours. Under the second Emperor, Liu Ch'êng-yu, he became a Minister of State; and by an intrigue of the Empress Dowager his son was named as Heir Apparent. The boy died, and Liu Min returned to Shansi; after which he declared his independence and proclaimed himself first Emperor of the Northern Han State. Leaguing himself with the Kitan Tartars, he attacked the reigning House of Chou, but sustained a severe defeat and died of chagrin in the following year.

1332 Liu Ming-ch'uan 劉銘傳 (T. 省三). A.D. 1838—1896. A native of Ho-fei in Anhui, who passed the quasi-matriculation examination of student but took no degree. Adopting a military career, he fought as a volunteer in the T'ai-p'ing rebellion, and in 1864 was rewarded with the Yellow Jacket. He then operated as Commander of Li Hung-chang's forces against the Nien fei in Shantung and other provinces. In the latter capacity he showed such energy that in 1868 the leader of the movement, Chang Tsung-yü, drowned himself in despair; for which services he vas ennobled as Baron. But he first gained real distinction by his

spirited defence of North Formosa against the French in 1884—5, where he held the post of Military Commissioner. When Formosa was subsequently made into a province, he was appointed to be its first Governor; and he signalised his administration by the introduction of a railway, the laying of a submarine cable between Tamsui and Foochow, the construction of a land line of telegraphic communication between the north and south ends of the island, and the working of coal under foreign superintendence, together with many fruitless efforts to "pacify" the savages of the interior. In 1890 he was made President of the Board of War. He resigned his post in 1891, unable any longer to find the funds for carrying on his numerous undertakings, and was appointed to be Vice President of the Admiralty. For some time he remained in retirement, nursing his health, which had suffered greatly from wounds and a prolonged residence in the malarious climate of Formosa. In 1894, when the Korean peninsula became a bone of contention between China and Japan, he was appointed Commander of the Chinese forces in Korea, but excused himself on the score of bad eyesight. He published some poems which were favourably received.

Liu Pan 劉辯. Son of Liu Hung, whom he succeeded in A.D. 190 as Emperor of the Eastern Han dynasty. He was shortly afterwards carried off, together with his brother Liu Hsieh, by the eunuchs (see *Chang Jang*); and on his escape from their hands was immediately deposed by Tung Cho. He reigned only five months in all, and is not regarded by Chinese historians as having actually been in possession of the throne. Known in history as **少帝**. **1333**

Liu Pang 劉邦 (T. **季**). B.C. 247—195. A native of P'ei in modern Kiangsu, where he became beadle. He was in charge of the caravanserai, and his chief duties were to check brigandage and settle disputes. His integrity and winning manners gained him such influence that a man of position, named Lü, gave him his **1334**

daughter in marriage (see *Lü Hou*). Meanwhile, the country was groaning under oppressive taxation and forced labour; and on one occasion, when Liu Pang was in charge of a party of labourers proceeding to carry out some palace-building operations to gratify a whim of the First Emperor, so many of the men died of exhaustion that the remainder decided to proceed no farther. Under the leadership of Liu Pang they retired to the mountain fastnesses between Kiangsu and Honan, until the death of the First Emperor and the news of Ch'ên Shêng's revolt in B.C. 209 caused the people of P'ei to put to death their Magistrate and appoint Liu Pang to rule over them, under the title of Duke of P'ei. In B.C. 208 he joined with Hsiang Liang in raising to the throne of the resuscitated Ch'u State, under the title of 懷王, the grandson of the former king who had been lured to Ch'in and had never returned. On the death of Hsiang Liang, he was appointed by the young monarch to the command of the southern army; and proceeding to Hsien-yang, the capital of Ch'in, he anticipated his rival, Hsiang Chi, nephew of Hsiang Liang, by receiving the submission of Tzŭ-ying, the son of Fu Su, who had been set up as king by the eunuch Chao Kao, after the murder by the latter of Hu Hai, the Second Emperor. Now it had been agreed that whichever of the generals should first enter Hsien-yang should be rewarded with the Principality of Ch'in. Accordingly, no sooner had Liu Pang arrived than he issued a proclamation abrogating the severe laws then existing, and enacted three simple laws in their stead, referring only to murder, bodily injury, and theft. The arrival however of Hsiang Chi changed the face of affairs, and in the end Liu Pang obtained only Ssŭch'uan and a part of Shensi, with the title of Prince of Han. From this moment these two men were at open enmity, which culminated in the terrible battle at P'êng-ch'êng in Kiangsu, B.C. 205, where Liu Pang lost over a hundred thousand

men, escaping himself by a miracle from the field. He also managed to save a son and daughter, but his father and wife fell into the hands of Hsiang Chi. Then followed the long struggle, in the early part of which Hsiang Chi was uniformly successful, ending in the peace of 廣武 Kuang-wu, which restored to Liu Pang his wife and father; which peace, at the instigation of Chang Liang, Liu Pang at once proceeded to violate. He started in pursuit of Hsiang Chi, and inflicted upon him a crushing defeat at 垓下 Kai-hsia in Anhui; upon which Hsiang Chi committed suicide and Liu Pang was proclaimed first Emperor of the Han dynasty, B.C. 202. After a short reign, troubled y incursions of the Turkic tribes on the north-west frontier, he died, leaving his consort, Lü Hou, Regent of the empire. See *Chi Hsin*, *Ch'ên P'ing*, *Hsiang Chi*, *Han Hsin*.

Liu Pao 劉保. A.D. 116–145. Son of Liu Yu, whom he succeeded in 126 as seventh Emperor of the Eastern Han dynasty. His mother was a concubine who fell a victim, to the spite of the Empress. In 120 he was nominated Heir Apparent; but in consequence of a palace squabble in which his wet-nurse was killed through the machinations of his father's old wet-nurse, he was degraded in 124. Upon the death of his father he was not allowed to approach the bier, and an attempt was made to keep him from the throne; however a *coup d'état* was planned, and the conspirators were put to death. His reign was much troubled by attacks from the Hsiung-nu, and the Hsien-pi raided Liao-tung. Canonised as 孝順皇帝. **1335**

Liu Pao 劉褒. A famous painter of the 2nd cent. A.D., who was such a skilful artist that his picture of the Milky Way made people feel hot, and his picture of the north wind made them feel cold. His drawings of ravens were also much admired. He held office as Governor of Shu, part of modern Ssŭch'uan. **1336**

1337 **Liu Pao** 劉褒 (T. 伯寵). 12th cent. A.D. A scholar of the Sung dynasty, who could compose at 10 years of age. He graduated as *chin shih* in 1178, and entered upon an official career. His brilliant talents however made him an object of envy, and he soon retired. He gave himself the sobriquet of 梅山老人, and is the author of some beautiful poetry.

1338 **Liu Pei** 劉備 (T. 玄德). A.D. 162—223. A native of the 涿 Cho District in the north of Chihli, and a descendant of the Emperor Ching Ti. On the death of his father, Liu Pei and his mother were reduced to making straw shoes and mats for a livelihood. At fifteen years of age he was sent, together with a kinsman whose family defrayed his expenses, to study under Lu Chih. But he was no lover of books, and preferred amusing himself with horses and dogs. As in the case of most other heroes of antiquity, his personal appearance is said to have been extraordinary. He was seven feet five inches in height; he could see behind his back; his ears reached to his shoulders, and his hands to his knees. He possessed the invaluable power of creating a good first impression, and was able to keep his countenance under the most trying circumstances. In A.D. 185 the rebellion of the Yellow-Turbans broke out and he at once set to work to raise a corps of volunteers. For this service he received an appointment to a petty magistracy, in which capacity he is said to have gained universal esteem. There he remained until the behaviour of a corrupt Inspector so irritated him that he gave the man a severe beating and left him tied to a post, with the magisterial seal hung round his neck. He himself took refuge with Ho Chin, and on the death of the latter, joined in an expedition against Yüan Shao. He next became Magistrate of P'ing-yüan in Shantung, and on one occasion narrowly escaped death at the hands of a hired assassin. He was opposed to the encroachments of Ts'ao Ts'ao,

against whom he assisted 陶謙 T'ao Ch'ien, succeeding on the latter's death to the governorship of his district. The enmity of Lü Pu then caused Liu Pei to take refuge with Ts'ao Ts'ao who attacked Lü Pu, took him prisoner, and caused him to be put to death. The two heroes now became great friends, being constantly in each other's society and riding in the same chariot. Yet when 董承 Tung Ch'êng received a secret commission from the Emperor Hsien Ti to destroy his enemies and formed a plot for this purpose, Liu Pei's name was on the list of the conspirators. It was at this juncture that Liu Pei suddenly "dropped his chopsticks" while at dinner, led by a chance remark from his host to believe that the conspiracy had been discovered. Eventually his share in it became known, and thenceforward he and Ts'ao Ts'ao were open rivals (see *Kuan Yü*). Liu Pei fled to Yüan Shao, and the two fought together against their common enemy (see *Liu Ch'an*). Shortly afterwards Chu-ko Liang entered the service of Liu Pei, and from that time his fortunes improved. An alliance with Sun Ch'üan was brought about, with great advantage to the rising kingdom of Shu. In A.D. 211 劉章 Liu Chang, who held possession of what is now known as Ssüch'uan, fearing that Ts'ao Ts'ao would absorb his territory, begged assistance from his kinsman Liu Pei. Thus Liu Pei gained a foothold in the land of his desire, and soon became master of the whole of it under the title of 漢中王. In A.D. 221, when the Han dynasty had ceased to exist, he assumed the title of Emperor of Shu. He died at 永安 Yung-an, in harness to the last. The dynasty which he founded, known as the 蜀漢 Shu Han or Minor Han, is considered to be the legitimate successor of the great Han dynasty, although during his own reign and that of his son and successor the larger portion of the empire was divided against them by the rival houses of Wei and Wu, constituting the epoch of the Three Kingdoms. His

character is thus summed up by the historian of the period: — "He was a great man, bold and liberal. Gifted with deep penetration and always considerate to men of parts, he possessed all the qualifications essential to the founder of an empire." Canonised as 昭烈帝 or 先主.

1339 **Liu Piao** 劉表 (T. 景升). Died A.D. 218. A distant kinsman of the Imperial House of Han, who in A.D. 190 received the appointment of Governor of Ching-chou in modern Hupeh. When Li Ts'ui held Ch'ang-an, Liu Piao sent an envoy to him with tribute, and was ennobled in consequence as Marquis, besides being named General for the South and also confirmed in his existing post. After his death from an abscess in the back, his younger son Liu 琮 Tsung, in whose favour the elder son Liu 琦 Ch'i had been set aside by a family intrigue, openly acknowledged allegiance to Ts'ao Ts'ao.

1340 **Liu Pin** 劉玢 *or* **Liu Hung-tu** 宏度. Died A.D. 943. Son of Liu Yen, whom he succeeded as second ruler of the Southern Han State. He was a worthless fellow, and was hardly on the throne before he was assassinated by his brother. Canonised as 殤帝.

1341 **Liu Ping** 劉炳. A.D. 144—146. Son of Liu Pao, whom he succeeded in 145 as eighth Emperor of the Eastern Han dynasty. Canonised as 孝冲皇帝.

1342 **Liu Ping** 劉昞 (T. 延明). 5th cent. A.D. One of the numerous pupils of Kuo Yü. One day the latter threw down a mat and said, "I want to get a smart son-in-law. Whoever first sits on this mat, shall have my daughter." In a moment Liu was on the mat, and subsequently married the young lady.

1343 **Liu Ping-chung** 劉秉忠 (T. 仲晦). Died A.D. 1274. A trusted counsellor of Kublai Khan. In youth he served as a clerk to support his poor parents, but after a while retired to the 武

安 Wu-an hill in Honan and ultimately entered the Buddhist priesthood. Before his accession Kublai Khan summoned Liu before him, and struck by his wide reading and knowledge consulted him on his wars. Liu pressed on him the necessity of reforming the administration, of promoting education, and of honouring Confucius. It was not however until 1264 that Liu received a place in the Cabinet. He then devoted his whole energy to the government, speaking freely on all subjects and bringing into notice many worthy men. He caused Peking to be made a capital, and in 1271 advised the adoption of the dynastic title 元 Yüan. To him the Mongols owed the regulation of salaries, ceremonies, and official rank. He died suddenly when on a visit to Xanadu, the summer residence of the Emperor, about 180 miles north of Peking. He was posthumously ennobled as Duke, and canonised as 文正.

Liu Po-lung 劉伯龍. 5th cent. A.D. A poor official of the 1344
Sung dynasty, who while arranging to invest his money at ten per cent per month, heard the jeering laugh of a bogy alongside of him. He at once gave up the pursuit of gain, declaring that it was better to be poor than to be laughed at by a devil. He subsequently rose to high office. [The same story, with variations, is told of one 龍伯高 Lung Po-kao.]

Liu Po-to 劉白墮. 3rd cent. A.D. A native of Ho-tung, who 1345
was skilled in the preparation of a kind of whisky. It was so strong that a person who got drunk on it did not recover his senses for a month; and from being carried for sale to a great distance, it acquired the name of 鶴觴 Crane Goblet. Some robbers, who broached a jar of this liquor and drank freely of it, were all rendered insensible, and the whole gang was easily captured.

Liu P'o-p'o 劉勃勃. Died A.D. 425. Son of Liu Wei-ch'ên 1346
(see *Toba Kuei*). Upon his father's defeat, he entered the service

of Yao Hsing, and became Governor of 朔方 So-fang in Kansuh. In 407, dissatisfied with his master's conciliatory policy towards the Northern Wei State, he threw off his allegiance and set himself up as king of the Hsia State, naming it after the dynasty of old from which he professed to be descended. He defended himself successfully against the Later Ch'ins and Southern Liangs, and in 411 built a new capital. In 413 he adopted the surname of 赫連 Ho-lien, and in 418 he captured Ch'ang-an, but was forced to retire in order to defend his northern capital against the Northern Wei State. His two sons who succeeded him both fell into the power of the latter and were executed, and thus the Hsia State came to an end in 431. Under his rule the punishment for scamped work of any kind was death.

1347 **Liu Shao** 劉劭 (T. 孔才). 3rd cent. A.D. A native of Han-tan in Chihli, who rose by 224 to high office and was commissioned to collect works on the *Five Classics*. He also edited the *Classic of Filial Piety*, and wrote a treatise, entitled 人物志, on the division of mankind into classes according to the disposition of each individual as ascertained from outward characteristics.

1348 **Liu Shao** 劉劭 (T. 休遠). Died A.D. 454. Eldest son of Liu I-lung, by whom he was appointed Heir Apparent at the age of six. His evil conduct compelled his father to set him aside; whereupon he slew the latter and proclaimed himself Emperor. He was soon captured by the generals of his brother Liu Chün and was promptly executed.

1349 **Liu Shêng** 劉晟 *or* **Liu Hung-hsi** 宏熙. Died A.D. 958. Brother to Liu Yen, whom he assassinated in 943, mounting the throne as third ruler of the Southern Han State. He led an immoral life, but managed to add a part of Kuangsi to his dominions. Canonised as 中宗.

1350 **Liu Shih** 劉奭. B.C. 75—32. Son of Liu Hsün, whom he

succeeded in B.C. 48 as ninth sovereign of the Han dynasty. He was a precocious youth, and when only eight years of age he took upon himself to remonstrate with his father upon the excessive severity of punishment in vogue. The latter was far from pleased, and predicted that this son would bring ruin upon the House of Han, — a prediction which was not fulfilled. He was a mild and humane ruler, fond of history, and skilled in several musical instruments. Canonised as 孝元皇帝,

Liu Shih 柳氏. 7th cent. A.D. The wife of an official named 任瓌 Jen Huan. Upon the Emperor T'ai Tsung presenting her husband with two pretty concubines, she cut off their hair and made them bald. The Emperor then sent a potion which he commanded her to drink, and which he said would cause instant death if she was jealous; adding that if she was not jealous she need not drink it. Without hesitation she drank it off, saying that death would be preferable to such a life; and the Emperor was so much struck by her heroism and devotion that he advised Jen Huan to remove the young ladies from his house. 1351

Liu Shou-kuang 劉守光. Died A.D. 912. Son of Liu Jen-kung. He debauched his father's favourite concubine; and when punished for this, he seized his father and kept him in confinement, subsequently defeating and killing his elder brother who had come to the rescue. In 911 he threw off his allegiance to the Liang dynasty, and proclaimed himself Emperor of the Great Yen State. In the following year Chou Tê-wei was sent against him, and succeeded in taking his capital. He fled with two of his wives, but lost his way and was captured and slain. His father was seized by Chou Tê-wei, and was shortly afterwards beheaded. 1352

Liu Shu 劉恕 (T. 源道). A.D. 1052—1078. The son of an official who was too inflexibly upright for public life, and who retired to seclusion on a mountain in Ssŭch'uan, where he ended 1353

his days in peace. A precocious boy, he graduated as *chin shih* before he was twenty, and entered upon official life. Having made a special study of history, he was employed under Ssŭ-ma Kuang upon the great work which the latter was preparing, and it fell to his share to unravel many of the knotty and difficult points which lay in the path of the historian. Wang An-shih, an old acquaintance, then wished to gain his aid in the elaboration of some of his numerous schemes; but Liu pleaded ignorance of the subject and steadily refused to help, which led to permanent ill-feeling between them. After his death from sickness, an official post was conferred upon his son in recognition of the father's contributions to history.

1354 **Liu Sung-shan** 劉松山 (T. 壽卿). Joined the army at the age of twenty, and after serving in no less than thirteen provinces, rose to the rank of Provincial Commander-in-chief. In 1868 he succeeded in crushing the Nien fei, and drove them from Chihli, for which services he received a title and the Yellow Jacket. He was killed in action while fighting against the Mahomedan rebels in Shensi. Was canonised as 忠壯.

1355 **Liu Ta** 劉炟. A.D. 57—89. Fifth son of Liu Chang, whom he succeeded in 76 as third Emperor of the Eastern Han dynasty. In the early part of this reign the Hsiung-nu proved very troublesome, until they were defeated by Pan Ch'ao whose splendid achievements paved the way for the extension of the empire towards Central Asia. Canonised as 肅宗孝章皇帝.

1356 **Liu Ta-hsia** 劉大夏 (T. 時雍). A.D. 1431—1511. Graduating as *chin shih* in 1464, he served in various important capacities until in 1502 he became President of the Board of War. He persuaded the unwilling Emperor to introduce some reforms, but his objection to eunuch Commandants led to his retirement in 1506, and two years afterwards Liu Chin caused him to be banished

to Kansuh. Ir spite of his age, he made his way thither with only one servant, the people stopping their business to escort him; and when the officials cut off his allowance of food, the literati kept him supplied. On the fall of Liu Chin in 1510, he was re-instated and permitted to retire. The fame of his loyalty and zeal for the public good reached Korea and Annam, and the envoys of those countries constantly made enquiries about him. Canonised as 忠宣.

Liu Ts'an 劉粲. Died A.D. 318. Son and successor of Liu Ts'ung. He belied the great promise of his youth, and proved a most dissolute ruler. Slain by his favourite 靳準 Chin Chun. 1357

Liu Tsuan 劉纘. A.D. 139—147. Great great grandson of Liu Ta. He was placed on the throne by Liang Chi in 146 as ninth Emperor of the Eastern Han dynasty, and in the following year was poisoned out of spite by the same statesman. Canonised as 孝質皇帝. 1358

Liu Ts'ung 劉聰 *or* **Liu Tsai 載** (T. 元明). Died A.D. 318. Fourth son of Liu Yüan. In his youth he visited the capital, and gained the friendship of several eminent scholars such as Chang Hua and Yo Kuang. On the death of his father he killed his elder brother and seized the throne, marched against Lo-yang, and after defeating the Imperial forces with great slaughter captured the Emperor Huai Ti, whom he caused to be poisoned in 312. His successor, the Emperor Min Ti, submitted in 316 on the approach of Liu Ts'ung to Ch'ang-an, where he had been proclaimed. When he died, the Han State held all Shansi, except the extreme north, and Shensi, and it stretched south to the 洛 Lo river and east to the plain of Chihli and Shantung. His Minister, 陳元達 Ch'ên Yüan-ta, boldly reproved him for wasting the public resources in building and war, and only escaped death by the remonstrances of Liu's wife. Canonised as 昭武皇, with the temple name of 烈宗. 1359

1360 Liu Tsung-chou 劉宗周 (T. 起東. H. 念臺 and 蕺山). A.D. 1578—1645. A native of the Shan-yin District in Chehkiang, who flourished as a scholar and official at the close of the Ming dynasty. He graduated as *chin shih* in 1601, and filled a variety of posts; but his open denunciation of abuses constantly led to degradation or dismissal from office. The political troubles of his times affected him deeply; and when at length Nanking fell and the Ming dynasty ceased to exist, he attempted first of all to end his own life by drowning, and finally starved himself to death. He was the author of the 人譜, a work on the whole duty of man, and of a collection of miscellaneous writings known as 劉子全書. In 1822 his tablet was placed in the Confucian Temple.

1361 Liu Tsung-yüan 柳宗元 (T. 子厚). A.D. 773—819. One of the most celebrated poets and essayists of the T'ang dynasty, and also famous as a calligraphist. After rising to be secretary in the Board of Rites, he became involved in the conspiracy of 王叔文 Wang Shu-wên, and in 815 he was banished to Liu-chou in Kuangsi, with the appointment of Governor, in which post he died. Hence he is often spoken of as 柳柳州. Some of his poems are deeply tinged with Buddhistic doctrines, and he also wrote a remarkable essay in defence of his partiality. "Buddhism," said he, "admits of no envious rivalry for place or power. The majority of its adherents love only to lead a simple life of contemplation amid the charms of hill and stream. And when I turn my gaze towards the hurry-scurry of the age, in its daily race for the seals and tassels of office, I ask myself if I am to reject those in order to take my place among the ranks of these." He was on very intimate terms with Han Yü, from whom he received more than one severe rebuke for his leaning towards the "strange doctrine."

Liu T'ung-hsün 劉統勳 (T. 延清 and 爾鈍). A.D. 1699–1773. A native of Shantung. Graduated as *chin shih* in 1724, and rose to fill a succession of high offices of State. Was sent in 1755 as special Commissioner to investigate the state of the garrisons at Barkul and Hami When in the autumn of that year Amursana revolted and ravaged the Ili region, the Commander-in-chief in the west, named 永常 Yung Ch'ang, having fallen back on Barkul, Liu recommended the abandonment of that place and that a stand should be made at Hami. For this he was severely reprimanded and degraded together with Yung Ch'ang. After a short period of disgrace he rose again until in 1768 he became President of the Board of Civil Office. In 1773, whilst on his way to an audience in the palace, he was found dead in his sedan-chair. Posthumous honours were conferred upon him; and in the following year the Emperor bestowed upon his son a gift which had been intended for the father, *viz.* a copy of the famous encyclopædia known as the 圖書集成 (see *Chiang T'ing-hsi*). Canonised as 文正. 1362

Liu Tzŭ-chuang 劉子壯 (T. 克猷 and 稚川. H. 屺思). Flourished in the middle of the 17th cent. A.D., and is ranked, together with Hsiang Po-lung, among the leaders of the men of letters who have sprung from Hupeh. His works are known as 屺思堂集. 1363

Liu Tzŭ-hsün 劉子勛 (T. 孝德). Died A.D. 466. Third son of the Emperor Hsiao Wu Ti of the Liu Sung dynasty. In 460 he was created Prince of 晉安 Chin-an, but the Emperor Fei Ti ordered him to commit suicide, whereupon he rose in revolt and was proclaimed Emperor. However, he was soon overpowered and put to death. 1364

Liu Yao 劉曜 (T. 永明). Died A.D. 328. An orphan kinsman of Liu Yüan, by whom he was brought up. Visiting Lo-yang as 1365

a youth, he got into trouble and was forced to abscond for a time to Korea. Liu Yüan appointed him Prime Minister and Commander-in-chief, stationing him at Ch'ang-an. On the assassination of Liu Ts'an he seized the throne, changing the name of the dynasty to Chao; but as Shih Lo set up a rival Chao, they are distinguished as Earlier and Later Chao, the latter ruling over all the original Han territory north and west of the Yellow River. He campaigned with success against the 氐羌 Ti-chiang in Kansuh, and in 323 the Governor of Liang[a]-chou became his vassal. In 324 he made an unsuccessful attack on Shih Lo, who in 328 sent Shih Chi-lung against him; but he repulsed the attack and in turn invaded Shih Lo's territory, where however he was surprised, captured, and executed. His dynasty ended in the following year with the defeat and death of his son.

1366 **Liu Yeh** 劉業. A.D. 449—464. Son of Liu Chün, whom he succeeded in 464 as fifth Emperor of the Liu Sung dynasty. His cruelty excited universal abhorrence, and he was soon put to death by his father's Minister 壽寂之 Shou Chi-chih. Known in history as 廢帝.

1367 **Liu Yen** 劉晏 (T. 士安). Died A.D. 780. A native of 南華 Nan-hua in Shantung, who at eight years of age, when the Emperor Ming Huang was worshipping at Mt. T'ai, distinguished himself by producing a sacrificial ode upon the occasion. He was then examined by Chang Yüeh, and declared by him to be a portent of national prosperity. The ladies of the Court caressed him; the nobles called him "a divine child" and "the thunderclap of the age," and he was appointed tutor to the Heir Apparent. He rose under the next Emperor to be President of the Board of Civil Office, in which capacity he quarrelled with Yang Yen who was Vice President. Later on, when the latter came into power, he caused Liu Yen to be banished to Korea, where he was allowed

to commit suicide. An order was made to confiscate his property, but it was found that his possessions consisted only of a few books. He was fond of urging that there should be no parsimony in great undertakings. His sympathies were entirely with the people, and his best efforts were directed towards shielding the poorer classes from injustice and exaction.

Liu Yen 劉巖 *or* **Liu Yen 巖**. Died A.D. 942. Brother of Liu Yin, whom he succeeded in 911 as second monarch of the **嶺南** Ling-nan Principality. In 915 he threw off his allegiance to the House of Liang. In 917 he proclaimed himself Emperor of Yüeh, and in 918 of the Southern Han State. His reign was marked chiefly by his extravagance and cruelty. Canonised as **高祖**. 136

Liu Yin 劉隱. Died A.D. 911. Founder of the **嶺南** Ling-nan Principality. He was the son of a Governor of **封** Fêng-chou in Kuangtung, who in 905 had been appointed Commissioner of Ling-nan; and upon the fall of the T'ang dynasty he sent tribute to Chu Wên, who ennobled him as Prince. 1369

Liu Yin 劉因 (T. **夢吉**). A.D. 1241—1293. A native of Jung-ch'êng in Chihli, who as a boy showed signs of unusual talent. Upon the death of his father, his mother married again; and he attracted attention by the filial manner in which he behaved towards his stepfather. The family was very poor, but strictly honest. At length in 1282, through the influence of Pu-hu-mu, he obtained an official post, which however he resigned in order to tend his sick mother. In 1291 he was again summoned to Court, and but for his failing health would have been placed upon the Grand Council. He lived a quiet and retired life in a cottage which he named **靜修** Peace with Culture, from Chu-ko Liang's famous words, "Live in peace in order to cultivate thyself." Canonised as **文靖**. 1370

1371 **Liu Yin-shu** 劉蔭樞 (T. 相斗 and 喬南. H. 秉燭子). A.D. 1636—1723. A native of 韓城 Han-ch'êng in Shensi, who graduated as *chin shih* in 1676, and after serving with great credit as Censor and Taot'ai was dismissed for disagreeing with his superiors over a murder case. At his home he earned fame by public works, especially by placing a chain to facilitate the passage of the Lung-mên Gorge of the Yellow River. In 1703 the Emperor K'ang Hsi, meeting him on one of his tours, re-instated him; and in 1708 he was made Governor of Kueichou, where his wise administration endeared him to all classes. In 1714 he was sent to investigate the position at Hami, which was then attacked by Ts'ê Wang Arabtan; and for advising merely the garrisoning of that place and a waiting policy, he was sentenced to death. His sentence was commuted to banishment, and after three years he was recalled; and in 1722 he occupied the highest seat at the banquet given to a thousand old men to celebrate the 60th full year of the Emperor's reign. Author of two works on the *Spring and Autumn Annals* and the *Canon of Changes*, and of a collection of essays entitled 宜夏軒雜著.

1372 **Liu Ying** 劉盈. B.C. 205—188. Eldest son of Liu Pang, whom he succeeded in 194 as second Emperor of the Han dynasty. He was soon deprived of all power by his mother (see *Lü Hou*), and remained a virtual nonentity until his death. Canonised as 孝惠帝.

1373 **Liu Ying** 劉嬰. Born A.D. 4. Great great grandson of Liu Hsün. He was placed upon the throne in A.D. 6 as thirteenth sovereign of the Han dynasty by Wang Mang, who deposed him in A.D. 9 with the title of 定安公. Is known in history as 孺子嬰.

1374 **Liu Yu** 劉祐. A.D. 98—125. Grandson of Liu Ta, and second cousin to Liu Lung whom he succeeded in 106 as sixth Emperor

of the Eastern Han dynasty. His accession to the throne was portended in early days by a bright halo which surrounded his dwelling. Also, a red serpent was discovered in his bed. His reign was marked by earthquakes, floods, and droughts, — in spite of the fact that two yellow dragons and one *ch'i-lin* appeared in Honan; and the distress was on one occasion so severe that men were reduced to eating one another. Canonised as 恭宗孝安帝.

Liu Yü 劉裕 (T. 德輿 and 齊奴). A.D. 356—422. The 1375
founder of the Liu Sung dynasty. Born at P'êng-ch'êng, of poor parents, he claimed descent from a brother of the founder of the Han dynasty. After a scanty education he began life as a seller of straw sandals; but in 399 he enlisted as a soldier, and by the bravery he displayed against the rebel 孫恩 Sun Ên he soon obtained a command. For some years he was engaged in quelling the rebellions of Huan Hsüan, 盧循 Lu Hsün, and 譙縱 Ch'iao Tsung; for which services he was made Field Marshal in 411, and in 416 became Commander-in-chief, with the title of Duke of Sung. He ultimately succeeded in carrying the boundary of the Chin empire right up to the Yellow River. In 419 he caused the Emperor An Ti to be strangled, and set up the latter's brother as the Emperor Kung Ti. Sixteen months later, Kung Ti abdicated in his favour; whereupon he mounted the throne, with his capital at Nanking, for an uneventful reign which was cut short by death within two years. Canonised as 武帝.

Liu Yü 劉彧 (T. 休景). A.D. 439—472. Eleventh son of 1376
Liu I-lung, and uncle of Liu Yeh whom he succeeded in 464 as sixth sovereign of the Liu Sung dynasty. In the third year of his reign most of the northern and western provinces revolted, and Wei annexed all the provinces north and west of the river Huai. He slew all his brothers but one, and in his latter days wantonly killed many high officers. A devout Buddhist, he built a vast

monastery in Hunan, at the cost of much suffering to the people. He was a good scholar, and fond of men of learning. Canonised as 太宗明帝.

1377 **Liu Yü** 劉昱 (T. 德純). A.D. 463—477. Adopted son of Liu Yü, whom he succeeded in 472 as seventh Emperor of the Liu Sung dynasty. He was soon slain by Hsiao Tao-ch'êng, one of the four Regents. The arrogant boy had found Hsiao sleeping naked in his house, and had insisted on shooting blunt arrows at a target which he painted on the Regent's belly. Known in history as 蒼梧王 or 主昱 or 廢帝

1378 **Liu Yü** 劉豫 (T. 彥游). Died A.D. 1143. A native of 阜城 Fu-ch'êng in Chihli, whose ancestors were agricultural labourers. Graduating as *chin shih*, he became a Censor, and by 1124 was Chief Justice in modern Shansi. The advance of the Chin[a] Tartars caused him to quit his post and take to flight; however in 1128 he was appointed Prefect at Chi-nan in Shantung. As there were troubles in the province he applied for a transfer; at which the high authorities were disgusted, and promptly refused his request. He accordingly departed in high dudgeon; and when in the winter the Chin[a] Tartars invested the city, he renounced his allegiance and took service with them. In 1130 he was proclaimed Emperor of the Great Ch'i dynasty, with his capital at Ta-ming, which he shifted in 1132 to K'ai-fêng Fu in Honan. Alarmed by the successes of Yo Fei, he sent to the Chin[a] Tartars for aid; but ere long he suffered an overwhelming defeat from the Imperialist troops, and was relegated by the Tartars to private life, with the title of 曹王.

1379 **Liu Yü-hsi** 劉禹錫 (T. 夢得). A.D. 772—842. A native of Chihli, who graduated as *chin shih* and became a Censor. He was on terms of close intimacy with 王叔文 Wang Shu-wên; and when in 806 the Emperor Hsien Tsung came to the throne

and Wang Shu-wên fell, he was banished to a post in Yünnan. After serving in various remote regions he returned to the capital, and at the recommendation of P'ei Tu was appointed secretary in the Board of Rites; but when the latter retired, he was again dismissed to the provinces. His great worth as a poet was however fully recognised by Po Chü-i, who called him "a hero of song;" and in the year before he died he was promoted to be President of the Board of Rites. In composition he was such a purist that he left a beautiful poem unfinished because it was necessary to use the character 餈 *dumplings*, which character was not to be found in the Confucian Canon. Many of his verses were of a satirical turn, and these often involved him in trouble with his superiors. See *P'ei Tu*.

Liu Yüan 劉淵 (T. 元海). Died A.D. 310. A descendant 1380
of a Turkic chieftain, to whom the first Emperor of the Han dynasty had given a kinswoman in marriage and who took the surname Liu. He won the favour of the Emperor Wu Ti, and in 290 became Generalissimo of the Five Turkic Tribes of Shansi. In 304 he took the titles of Khan and King of Han; and in 308 he proclaimed himself the first Emperor of a new Han dynasty, the style of which was changed in A.D. 319 to Chao. In 309 his son Liu Ts'ung and the ex-robber Shih Lo attacked the Imperial armies, and in the following years acquired for him all the southern half of Shansi and eastward as far as Shantung, often appearing under the walls of Lo-yang itself.

Liu Yung 劉墉 (T. 崇如. H. 石庵). A.D. 1720—1805. 1381
Son of Liu T'ung-hsün. He graduated as *chin shih* in 1751, and rose to be a Grand Secretary and a Senior Guardian of the Heir Apparent. His collection of poems, entitled 石庵詩集, is still much admired, and his acquaintance with the Classics, the histories, and the poets, was profound. He was also famous as a calligraphist.

But he cared to be remembered only for conduct, and set little store by his literary ability. He desired a friend to write of him as of one who had a great reputation but who felt that he had not succeeded in achieving anything, great or small. He foretold the date of his death many years before it occurred, and made every preparation, even to the inscription on his tombstone. Canonised as 文清.

1382 **Liu Yung-fu** 劉永福 (T. 淵亭). Born A.D. 1835. A native of Kuangsi, who was captured by the T'ai-p'ings at an early age but in 1862 joined the Imperial army. Subsequently he crushed the rebel 李揚材 Li Yang-ts'ai, and took command of his forces which he established on the Tongking border. When the French proceeded to conquer Tongking, Liu and his so-called Black Flags joined the Annamite government and offered a strenuous resistance; but in March 1884 they were driven from Sontay and Bacninh, and enlisted in the cause of China. In July 1885 he was honoured with the title of *baturu*, and was received with honour at Canton in the following January. In 1887, on the disbandment of his Black Flags, he was appointed Brigade General at Namoa and was ordered to aid in suppressing the Hainan rebellion; and the same year he had audience at Peking. He remained at Namoa as Commodore and General until September 1894, when he volunteered against the Japanese, and was sent to Formosa. But the Japanese were too much for him, and in spite of his prestige he accomplished nothing. At length he was glad to escape, disguised as a woman with a child at the breast, to the mainland. He was subsequently offered a post as Brigade General in Kuangtung, which he declined.

1383 **Lo-ch'ang Kung Chu** 樂昌公主. 6th and 7th cent. A.D. The Princess of Lo-ch'ang, daughter of the last Emperor of the Ch'ên dynasty. She was married to a man named 徐德言 Hsü

Tê-yen; and on separating from him in the troubles which brought her father's line to a close, she gave him half a broken mirror, with the understanding that on a certain day she was to offer the other half for sale in the market-place, and thus afford a clue to her whereabouts. Meanwhile, it fell to her lot to be taken into the seraglio of Yang Su; nevertheless, on the appointed day she managed to get her half of the mirror exposed for sale as agreed upon. Her husband was on the look-out, and tracked her to the palace of Yang Su, who on hearing the story at once caused her to be liberated.

Lo Ch'in-shun 羅欽順 (T. 允升. H. 整庵). A.D. 1384
1465—1547. A native of T'ai-ho in Kiangsi. He graduated as *chin shih* in 1493; and after holding various posts in the Han-lin College and the Imperial Academy at Nanking, in 1522 he was made President of the Board of Civil Office. In 1527, dissatisfied with the administration of government, he retired into private life. He was the author of the 困知記, a work in which Buddhism is compared disadvantageously with Confucianism; and of the 詩文存稿, a collection of miscellaneous writings. He was canonised as 文莊, and in 1724 his tablet was placed in the Confucian Temple.

Lo Fêng-lu 羅豐祿 (T. 穆臣. H. 弦菴). Born A.D. 1385
1850. A native of Foochow, who at the age of seventeen was placed at the Naval School in connection with the arsenal founded at Pagoda Island by the late M. Giquel. In 1877 he was sent to Europe and attended lectures at King's College, London. In 1878 he was attached to the mission of Kuo Sung-tao, and in 1879 was transferred to Berlin. In 1881 he returned to China and acted as secretary to Li Hung-chang. In 1895 he was secretary of the peace-mission to Shimonoseki. In 1896 he accompanied Li Hung-chang on his visit to Russia and other countries, and was appointed

a Knight Commander of the Victorian Order. In November of the same year he was nominated as Minister to the Court of St. James', and entered upon his duties in May 1897. He speaks English fluently, and is the author of a translation into Chinese of *Problems on Nautical Astronomy and Navigation*, by Jeans, and also of a pamphlet on Indeterminate Equations.

1386 **Lo Fu 羅敷**. A very beautiful and chaste woman who lived under the Han dynasty. One day, when she was out picking mulberries, the Prince of Chao, in whose service her husband was, began to make advances to her. She at once seized her lute and broke into song, in order to express her feelings.

1387 **Lo Jao-tien 羅繞典** (T. 蘇溪). A.D. 1793—1854. Graduated as *chin shih* in 1829, and by 1849 was Governor of Hupeh. In 1852 he was commissioned to inspect the defences of Hunan, and successfully held Ch'ang-sha against the T'ai-p'ings. In 1853 he went as Viceroy to Yünnan, where he managed to keep the rebellious Mahomedans under control. He died while engaged in an attack upon a local rebel, and was canonised as 文僖.

1388 **Lo Kuan-chung 羅貫中**. 12th cent. A.D. A native of Ch'ien t'ang in Chehkiang, and a novelist to whose pen the famous romance, 水滸傳, has been wrongly attributed. See *Shih Nai-yen*.

1389 **Lo Kung-yüan 羅公遠**. A magician, who is said to have conducted the Emperor Ming Huang to the palace of the moon. He threw his staff into the air, and it became a dazzling bridge over which the adventurous travellers passed with safety. In the moon the Emperor witnessed a performance of singing and dancing by beautiful maidens, and on his return to earth he organised the famous body of operatic artists known as the 梨園子弟 Pear-Garden Performers.

1390 **Lo Pi 羅泌** (T. 長源). 12th cent. A.D. A native of Lu-ling in Kiangsi, and a distinguished scholar. Author of the 路史, a

history, so to speak, of prehistoric times, ending as it does with the 18th century B.C.

Lo Pin-wang 駱賓王. 7th cent. A.D. A native of I-wu in Chehkiang, who early distinguished himself as a poet and received an appointment under the Emperor Kao Tsung of the T'ang dynasty. At the death of this monarch, A.D. 684, Lo espoused the cause of the legitimate heir as opposed to that of the Empress Wu Hou. The two princes under whose banner he was fighting were captured and put to death. There is no record of his own fate, but it is most likely that he perished with them. Some say that he retired to a monastery and became a Buddhist priest. Was one of the "Four Heroes" of the T'ang dynasty (see *Yang Ch'iung*). 1391

Lo Ping-chang 駱秉章 (T. 籲門). A.D. 1798—1867. A native of Fatshan near Canton, who at 17 years of age was cook (some say slave) in a gentleman's family. There he used to listen to the lessons given by the tutor to the establishment, and ere long composed an essay which attracted so much notice that his master provided him with a suitable education and gave him one of his daughters in marriage. In due course he graduated as *chin shih* and was appointed to the Han-lin College. After some years in metropolitan offices he became a Censor in 1840 and memorialised upon foreign affairs (see *P'an Shih-ên*). From 1850 to 1860 he was Governor of Hunan, and kept the province fairly clear of T'ai-p'ing rebels. In the latter year he was sent in pursuit of Shih Ta-k'ai into Ssŭch'uan, of which province he became Viceroy in 1861. He succeeded in checking the rebels, and captured Shih Ta-k'ai himself as he was attempting to pass up the 建昌 Chien-ch'ang valley in 1863. His subordinates, carefully selected and trained under his own eye, rose in many cases to occupy leading positions in the empire, the most notable among them being Tsêng Kuo-fan. Incorruptible in his official capacity, in private life he 1392

was simple and unostentatious, even going so far as to make visits of ceremony on foot, carrying his own cards. He became Assistant Grand Secretary in 1865. Canonised as 文忠.

1393 **Lo Tsê-nan 羅澤南** (T. 仲嶽. H. 羅山). A.D. 1807—1856. Of extremely poor family, he remained a mere student until the breaking out of the T'ai-p'ing rebellion when he was ordered to enrol the local Hunanese, thus forming the nucleus of the force famous later on as the Braves of Hunan. In 1853 he was sent by Tsêng Kuo-fan to Kiangsi. Recalled to Hunan, he subsequently distinguished himself at the taking of Wu-ch'ang and in driving the rebels down to Kiukiang. In 1855 he was fighting in Kiangsi; but on Wu-ch'ang falling again into the hands of the rebels, he hastened to lay siege to it in conjunction with Hu Lin-yi, and was killed by a shot when repelling a sortie. Canonised as 忠節.

1394 **Lo Ts'ung-yen 羅從彥** (T. 仲素). A.D. 1072—1135. A native of Fuhkien, who led a studious but aimless life until he was forty years of age, when he became a disciple of Yang Shih. In 1132 he received the honorary degree of *chü jen* and a post as Assistant Magistrate. He was the author of the 聖宋遵堯錄, a work designed to show that the disasters of the Sung dynasty were due to the abandonment by the Emperor Shên Tsung and his successors of the principles of their ancestors. In 1614 he was admitted to the Confucian Temple.

1395 **Lo Yin 羅隱** (T. 昭諫). A.D. 833—909. A native of Ch'ien-t'ang in Chehkiang, who distinguished himself in early youth by his beautiful poems and was patronised by the Minister 鄭畋 Cheng T'ien. He was however very ugly; and a daughter of Chêng T'ien, who had previously been fascinated by his verses, when once she had seen the author would never look at them again. He rose to high office under Ch'ien Liu, and his works were published with the title of 江南甲乙集. On one occasion he wrote a

poem congratulating a young man who had graduated as *chin shih;* whereupon the father of the latter said to his son, "I do not congratulate you so much on having gained your degree as on having received a poem from Lo Yin."

Lo Yu 羅友. 4th cent. A.D. A native of Hsiang-yang in Hupeh, **1396** who early distinguished himself by his scholarship. He was a petty but useful and energetic official under Huan Wên. On one occasion, when there was a general gathering for the purpose of "seeing off" a newly-appointed Governor, he arrived late for the function. Huan Wên asked why he was behind time. "I was stopped on the road," he replied, "by a devil, who jeered at me, saying, I notice you are always going to see others off, but nobody ever goes to see you off." Struck by the point of this remark, Huan Wên made him Governor of Hsiang-yang. He had a weakness for wine, and moreover was not ashamed to go about asking to be allowed to share in sacrificial feasts. Huan Wên rebuked him for this, saying, "If you want food, why not come to me?" "Ah," said Lo Yu, "even if you were to give me food today, what should I do tomorrow?"

Lou Hu 樓護 (T. 君卿). 1st cent. B.C. A native of Ch'i, **1397** whose family had been physicians for many generations. He himself studied under his father, and acquired a vast knowledge of drugs and their properties, showing such marked ability that he was advised to turn his energies to an official career. After a course of study he received a post at the capital, and ultimately rose to high office under Wang Mang. He got into trouble for alleged neglect of duty in regard to a raid of bandits and was cashiered; however for the sake of past services Wang Mang allowed him to retire with a patent of nobility. He was famous for his persuasive powers, and the "lips and tongue" of Lou Hu were coupled at Ch'ang-an with the "pen and memorials" of Ku Yung.

1398 **Lou Lan, The Prince of 樓蘭王.** A Turkic chieftain who murdered several Chinese envoys under the Han dynasty, and was at last assassinated when drunk by the emissaries of Fu Chieh-tzŭ.

1399 **Lou Shih-tê 婁師德** (T. 宗仁). Died A.D. 700. A native of 原武 Yüan-wu in Honan, who graduated as *chin shih* and by 674 had risen to be a Supervising Censor. He then raised a volunteer force to operate against the Turfan, and was rewarded for his services by a high military appointment. Some twenty years later he suffered a severe defeat at the hands of the Turfan, and was dismissed to the provinces. In 697 he was restored to favour and ennobled; and in 700 he was nominated to take command against the troublesome Turkic tribes. He died however before the campaign began. His name was coupled with that of Hao Ch'u-chün, and he was especially noted for his great forbearance. On one occasion, when urging his brother, who was Governor of 代 Tai-chou, to practise this virtue, the latter asked him, "If a man were to spit in my face, should I not wipe it off?" "That would only inflame his anger," he replied, "you had better let it dry on." Canonised as 貞.

1400 **Lu Chao-lin 盧照鄰** (T. 昇之). 7th cent. A.D. A native of 幽 Yu-chou in Chihli, who was ranked as one of the "Four Heroes" of the T'ang dynasty (see *Yang Ch'iung*). He committed suicide by drowning himself in the 潁 Ying river.

1401 **Lu Chi 陸績** (T. 公紀). 3rd cent. A.D. A native of Kiangsu, who at the age of six was taken to see Yüan Shu. The latter gave him an orange, part of which the boy concealed in his vest but which rolled out when he prostrated himself at taking leave. Yüan Shu asked him if he thought it right to pocket things at a host's house; upon which the boy excused himself by saying that he wished to take some of the orange home to his mother. He grew up a fine handsome fellow and a great student, his chief hobby

being astronomy. Although he accepted a military command under Sun Ch'üan, he did not relinquish his studies. He constructed a celestial map; he annotated the *Canon of Changes*; and finally he foretold his own death, which happened at the early age of 32.

Lu Chi 陸機 (T. 士衡). A.D. 261–303. The son of an 1402
official under the Wu dynasty. He was seven feet in height, and had a voice like thunder. Upon the fall of the House of Wu he retired to his native place in Kiangsu, where he devoted himself to study for ten years. In 289 he and his brother, Lu 雲 Yün, proceeded to the capital, and upon the recommendation of Chang Hua they both received posts. Entering the service of Prince 倫 Lun of Chao, he shared his master's downfall and was condemned to death. From this fate he was saved by Prince 潁 Ying of Ch'êng-tu, to whose fortunes he at once closely attached himself. When the latter, at his advice, took up arms against the Prince of Ch'ang-sha, he was entrusted with a command. His troops however being defeated, their repulse was attributed by a scoundrel, who owed Lu Yün a grudge, to treachery on the part of their commander. Prince Ying was highly incensed, and caused him to be seized and put to death, together with his brother and his two sons. It is said that when this unjust act became known to the soldiers, there was not one who could refrain from weeping. He and his brother, who was very clever and could compose at six years of age, are known as "the Two Lu." See *Ku Jung*.

Lu Ch'i 盧杞 (T. 子良). Died A.D. 785. An unworthy 1403
Minister who flourished under the Emperor Tê Tsung of the T'ang dynasty. That sovereign raised him in 781 to be the colleague of Yang Yen, just when the latter began to decline in favour after having compassed the death of the wise and upright Liu Yen. Lu Ch'i's father and his grandfather had rendered eminent services to the State; but Lu Ch'i himself was despised for his want of education

and for the cringing servility which distinguished his manner, whilst for repulsiveness of form and feature he was absolutely a byword at Court. His skill of address recommended him, nevertheless, to the Emperor; and in a few months he managed to procure the downfall of his colleague Yang Yen, in whose place he got the Emperor to appoint a nonentity, named 關播 Kuan Po, so that practically the whole power fell into his hands. Then began a career of oppression and cruelty, forced loans and heavy taxation, which culminated in the mutiny of the army, and finally led to the revolt of Li Huai-kuang and to his own degradation. The besotted Emperor still clung to his favourite, and in 785 made him Governor of Jao-chou; but yielding at length to the public outcry, he sent him to a minor post in Shensi where he shortly afterwards died. It was said of him by Liu An-shih that he was unworthy to face not only his own father and grandfather but even his own son, an upright, honourable man and a worthy representative of his ancestral line.

1404 **Lu Chia** 陸賈. 2nd and 3rd cent. B.C. A native of the Ch'u State, whose ready wit and subtlety of argument gained him some distinction as one of the itinerant politicians of the day. Soon after the establishment of the Han dynasty, he was sent by the Emperor to convey a seal of office to Chao T'o who had proclaimed himself Prince of Yüeh (Kuangtung and Kuangsi), and to receive the declaration of his allegiance. He succeeded so well in this mission that the Emperor appointed him a Minister of State. He retired from office under the Empress Lü Hou, of whose schemes for family aggrandisement he disapproved. Re-instated under the Emperor Hsiao Wên Ti, B.C. 179, he was again sent to Yüeh and proceeded thither in great state, once more to perform his task to the complete satisfaction of his master. He died at an advanced age, leaving behind him an account of his travels. His memory is still

preserved at Canton by the shrine erected in honour of 陸大夫.

Lu Chih 盧植 (T. 子幹). Died A.D. 192. A native of Chihli; **1405**
over 8 feet in height, with a voice like a bell, and able to drink a picul of wine without getting drunk. He studied under Ma Jung, and became renowned for his extensive learning. He was the only high Minister of State who ventured to resist the arbitrary measures of Tung Cho and his scheme to depose the Emperor. He was threatened with death, but in consequence of the intercession of Ts'ai Yung suffered only dismissal, after which he retired to a hermitage in Chihli. He gave directions that he should be buried without a coffin, saying that his mortal frame could not too soon be resolved into its elements. Ts'ao Ts'ao called him "a pattern to scholars and a pillar of the State." See *Chang Chio.*

Lu Chih 陸贄 (T. 敬輿). A.D. 754—805. A native of Chia- **1406**
hsing in Kiangsu, who graduated as *chin shih* at the age of eighteen, and in 780 was appointed to a minor post in Shensi. An elaborate essay on governmental needs soon brought him into notice. He obtained a high position in the Han-lin College, and was so constantly consulted by the Emperor that he was nicknamed 內相 the Inner Minister. He accompanied his master in his flight, A.D. 783, to Liang-chou. After serving in various high posts, on the fall of Tou Ts'an he entered the Council of State. But he could not work with Lu Ch'i and Yang Yen; and in 795 he incurred the Emperor's wrath by denouncing his favourite P'ei Yen-ling, and escaped death only to be sent to a subordinate magistracy in Ssŭch'uan. In 805 he was recalled by the Emperor Shun Tsung, but died on his way to the capital. His political writings are much admired, and his life is an example of purity and nobility of character. He was canonised as 宣, and in 1826 his tablet was placed in the Confucian Temple.

Lu Chiu-yüan 陸九淵 (T. 子靜. H. 象山). A.D. 1140— **1407**

1192. A native of 金谿 Chin-ch'i in Fuhkien, who graduated as *chin shih* in 1172 and entered upon an official career. After holding several appointments, with intervals of retirement at his native place, where he taught philosophy to crowds of disciples, in 1190 he became Governor of 荊門 Ching-mên in Hupeh. His administration was a complete success, and he was recommended for promotion; but he preferred to remain, and died at his post. Certain heterodox views ranged the great Chu Hsi among his opponents; especially his contention that personal, subjective education, coupled with reflection, was the foundation of all mental progress, and that education from without could be dispensed with. The result was a long controversy and a famous letter addressed to him by Chu Hsi. Neither, however, was converted to the views of the other, nor was anything in the form of a compromise effected. His few miscellaneous writings were published under the title of 象山集. He was canonised as 文安, and in 1530 his tablet was placed in the Confucian Temple.

1408 **Lu Chung-lien 魯仲連** A native of the Ch'i State, who led the life of a wandering philosopher. In B.C. 258 he happened to be in Han-tan, when that city was surrounded by the victorious forces of Ch'in after the frightful defeat inflicted by Po Ch'i on Chao Kuo, and advised the abandonment of the project of doing homage to Prince Chao Hsiang of Ch'in as Emperor, urging a vigorous resistance. The siege of Han-tan being raised in the same year, large rewards were offered to him for his services, but he disdainfully refused everything, left the city, and disappeared. His name is now used in the sense of "mediator" or "peace-maker."

1409 **Lu Fa-ho 陸法和.** 6th cent. A.D. A hermit of Chiang-ling in Hupeh, who was possessed of supernatural powers. When Hou Ching dispatched one of his lieutenants to seize a Prince of the House of Liang, Lu Fa-ho proceeded to warn the latter of his

danger; and when it was impossible, because of a contrary wind, to launch fire-ships against the enemy's fleet, he waved a white feather and changed the direction of the wind, at the same time enabling the Imperial troops to walk upon the surface of the water.

Lu Fa-yen 陸法言 (T. 詞輩). 6th cent. A.D. Author of 1410
the 切韻, a phonetic dictionary arranged under 206 finals according to the four tones, in which work he was assisted by Yen Chih-t'ui and others.

Lu Fang 盧芳 (T. 君期). Died A.D.? 50. A native of 三水 1411
San-shui in Shensi, who took advantage of the ill-feeling against Wang Mang the Usurper to pretend to be a great grandson of the Emperor Wu Ti, and subsequently raised some troops and served under Liu Hsüan. Upon the fall of the latter, the more turbulent spirits of his native place determined that the succession should go to him; and an alliance was formed with the Khan of the Hsiung-nu, who caused him to be proclaimed Emperor. But after a life of fighting and intrigue, during which he once (in A.D. 40) actually resumed his allegiance and presented himself at Court, he finally fled to the Hsiung-nu and spent in exile the ten years which preceded his death.

Lu Hsi 盧攜 (T. 子升). 9th cent. A.D. A native of Honan, 1412
who was hideously ugly, and could not speak plain. He graduated however as *chin shih*, and had risen by 879 to be Minister of State and President of the Board of Punishments. He was a protégé of the eunuch T'ien Tzŭ-ling, and later on became mixed up in political intrigues and was forced to take poison.

Lu Hsiu-fu 陸秀夫 (T. 君實). A.D. 1236—1279. A native 1413
of 鹽城 Yen-ch'êng in Kiangsu. He graduated as *chin shih* in 1260, and after some years' service as secretary to General 李庭芝 Li T'ing-chih, he entered in 1275 upon an official career. Rising rapidly to be a Minister of State, he shared in the southward

flight of the young Emperor Tuan Tsung before the conquering hosts of Kublai Khan; and when Tuan Tsung died, he carried the child-Emperor Ti Ping to Yai-shan in Kuangtung. After some months of resistance, seeing that all was lost, he bade his wife and children throw themselves into the sea; and then, taking the Emperor on his back, he followed their example and brought the great Sung dynasty to an end (see *Chao Ping*). In 1859 his tablet was placed in the Confucian Temple.

1414 **Lu Hsü** 陸續 (T. 智初). 1st cent. A.D. A native of Kuei-chi in Chehkiang, and one of the 24 examples of filial piety. Entering the public service, he first attracted attention during a serious famine by distributing an official grant of food only among persons who had a different surname from his own and who could not therefore be members of his family. Later on, his name was wrongfully mixed up in the rebellious projects of Prince 英 Ying of Ch'u, and he was thrown into prison and put to the question, but refused to confess. His mother followed him to the capital and sent some food into the prison, at the sight of which he burst into tears, explaining to the gaoler that he knew his mother must be close by, as he detected her hand in the manner of mincing the meat and onions. This being reported to the Emperor, he was set at liberty.

1415 **Lu Huai-shên** 盧懷慎. Died A.D. 716. A native of 滑 Hua-chou in Honan, who graduated as *chin shih* and rose to be a Minister of State under the Emperor Ming Huang of the T'ang dynasty. Feeling however that his talents were inferior to those of his famous colleague, Yao Ch'ung, he rather shirked acting on his own responsibility; but this seeming neglect of duty was popularly attributed to his love for the pleasures of the table, in consequence of which he was nicknamed 伴食宰相 the Boon-Companion Minister. He became President of the Board of Civil Office, and was canonised as 文成.

Lu Huan 盧奐. 8th cent. A.D. A stern and upright official of the T'ang dynasty. In A.D. 742 he was Governor of Nan-hai in Kuangtung, having been sent thither to reform the administration which had become very corrupt under his two predecessors, both of whom had been cashiered for accepting bribes. Under his pure rule, "the filthy harpies of the law folded their hands" and order was soon restored. He afterwards rose to be President of a Board. 1416

Lu Hui-nêng 盧慧能. A.D. 637—712. The sixth and last of the Eastern Patriarchs of Buddhism. He was born at Hsin-chou in Kuangtung, and is said to have remained in the womb six years, and to have refused his mother's milk, being fed miraculously by angels. After having been invested with the robe and the bowl by Hung Jen, he had to go into hiding for some years. In 676 he appeared at a temple at Canton, and devoted himself to teaching the principles of Bôdhidharma. In 705 the Emperor invited him to Court, but he excused himself on the plea of ill-health. He was buried at his native place, where he had caused a dagoba to be prepared for his remains. He rebuked his disciples for weeping over him, and declined to nominate a successor in the Patriarchate, as the doctrine was already well established in China. 1417

Lu Hung 盧鴻 (T. 灝然). 8th cent. A.D. A scholar and recluse who lived at Lo-yang, and was distinguished for his knowledge of the seal character. He resisted several offers of employment in the public service; and when at length he appeared at Court he refused to perform obeisance, on the ground that loyalty and sincerity are better than prostrations. He was allowed to return to his home, which he called 宇極 Perfect Bliss, and there devoted himself to the instruction of some 500 pupils. The Emperor gave him a yearly pension, with leave to submit his views on political questions, and at his death contributed 10,000 *cash* towards his funeral expenses. 1418

1419 **Lu K'ai** 陸凱 (T. 智君). Died A.D. 504. A precocious youth, who took his first degree at 15, and entered the public service. He rapidly rose to high office; but his elder brother Lu 琇 Hsiu was accused of complicity in the treasonable designs of the Prince of Hsien-yang, and died in prison. Lu K'ai was himself arrested; he escaped however through a general pardon. He was so affected by his brother's death that he wept without ceasing until he nearly lost his sight. Canonised as 惠.

1420 **Lu Kuei-mêng** 陸龜蒙 (T. 魯望). 9th cent. A.D. A poet of the T'ang dynasty, who used to practise abstinence from food and would not eat meat or drink wine which had been bought in the market. Neither would he take part in any of the great annual festivals, nor have anything to do with ceremonies of mourning or burial. His chief delight was to roam about in a small boat, with only a few books, his fishing-tackle, and a *réchaud* for making tea. He was called the 天隨子, and it is also said that the expression 江湖散人 "wanderer among rivers and lakes" was first applied to him.

1421 **Lu K'un** 盧坤 (T. 靜之. H. 厚山). A.D. 1772–1835. A native of 涿 Cho-chou in Chihli, who graduated as *chin shih* in 1799 and rose by service in Peking and the provinces to be Governor of Shensi. He was employed in 1826 to manage the supplies for the army operating against Jehangir in Turkestan, and contrived to keep the expenses within Tls. 11,000,000. As Viceroy of Hu-Kuang in 1832 he suppressed a great rising of the Hunan aborigines, in spite of a defective commissariat and in spite of aid received by the rebels from the Kuangtung aborigines. For this he was ennobled, and on the arrest of 李鴻賓 Li Hung-pin, Viceroy at Canton, for failure to keep down piracy, he was sent to replace him. He was there in 1834, when the English ships were fired upon by the forts at Bocca Tigris and anchored in consequence at Whampoa;

and he gained considerable kudos by preventing them from reaching Canton. Canonised as 敏肅.

Lu Kung 魯恭 (T. 仲康). 1st and 2nd cent. A.D. A native 1422
of P'ing-ling in Shensi, whose ancestors belonged originally to the Lu State. His grandfather, 魯匡 Lu K'uang, had served under Wang Mang the Usurper, and had gained the sobriquet of 智囊 Bag of Wisdom. His father died when he was only 12; and his bitter lamentations, coupled with refusal of all pecuniary assistance, attracted much local attention. He subsequently became Magistrate of 中牟 Chung-mou, the modern K'ai-fêng Fu, where his administration was characterised by the (1) absence of locusts, (2) tameness of birds and beasts, and (3) humanity of children in his District. These desirable results were said to be due to his virtuous rule, from which all ordinary forms of punishment were eliminated. He rose to be President of the Board of Civil Office under the Emperor Wên Ti, and again, after an interval of disgrace, under his successor. He finally retired and died of old age.

Lu Lung-ch'i 陸隴其 (T. 稼書. H. 平湖 and 當湖). 1423
A.D. 1630–1693. A native of 平湖 P'ing-hu in Chehkiang, who graduated as *chin shih* in 1670. In spite of a clever essay at the Palace examination, on the need of morals as well as laws in government and the certainty of corruption among underpaid officials, he became Magistrate at 嘉定 Chia-ting in Kiangsu only in 1675. There he set his face against the system of presents to superiors, and by his upright rule excited so much jealousy that in 1683 a pretext was found for shifting him to the wretched post of Ling-shou in Chihli, where he remained prosecuting his reforms until 1690. He was then appointed to be a Supervising Censor. Here again his strong opposition to the system of recommendation for office, as well as to the "contribution" system, rendered him very unpopular, and he was forced to retire when his three years

of office had expired, shortly after which he died. In 1724 his tablet was placed in the Confucian Temple, and in 1736 he was canonised as 清獻. He was famous as a teacher of the Classics, and also for his 松陽講義, a commentary on the *Four Books*, and for several other learned works. His miscellaneous writings were published under the title of 三魚堂集.

1424 **Lu Pan** 魯班 (or 般). A sobriquet conferred upon a famous mechanic of the Lu State, named 公輸子 Kung-shu Tzŭ, who is said to have been contemporary with Confucius. Because his father had been put to death by the men of Wu, he carved the figure of a demon and set it with its hand pointing in the direction of that State. The result was a drought which lasted three years; but upon receiving compensation for his father's murder, he cut off the figure's right hand, and the drought ceased. He also constructed a wooden kite, which flew up into the sky and did not come down for three days. He is now worshipped as the God of Carpenters, and tyros are warned not to "swing their axes at the door of Lu Pan," — *i. e.* not to show off in the presence of an expert.

1425 **Lu Pao** 魯褒. (T. 元道). 3rd cent. A.D. A native of Nanyang in Honan, who was a poor scholar under the Chin dynasty. Shocked by the collapse of public morality and the greed for mere wealth which characterised the period A.D. 291—300, he composed a satire on the vices of his age, known as 錢神論, a discourse on the Genius of Money.

1426 **Lu Po-tê** 路博德. 2nd cent. B.C. A native of P'ing-chou, who served with distinction under Ho Ch'ü-ping, and was ennobled as Marquis. In B.C. 120 he subjugated large portions of modern Kuangtung and Kuangsi, and received further honours. He was known as the 伏波將軍 Wave-quelling Commander, a title given later on to Ma Yüan.

1427 **Lu Shên** 陸深 (T. 子淵. H. 儼山). A.D. 1477—1544. A

native of Shanghai, who passed first on the list of *chü jen* and in 1505 graduated as *chin shih*. Entering official life, he rose to a high post in the department charged with the education of the Heir Apparent. Author of the 字學, a well-known work on orthography, etc. Canonised as 恪.

Lu Shêng 盧生. 3rd cent. B.C. A magician and alchemist who **1428** flourished under the First Emperor, and is said to have accompanied Hsü Shih in his search for the Isles of the Blest.

Lu Shêng 盧生. In the year A.D. 732, a Taoist sage, named **1429** 呂翁 Old Father Lü, was travelling in modern Chihli, and sought a temporary rest at a house in which a lad named Lu was employed as a servant. While the master of the house was engaged in cooking some millet-porridge, the lad complained bitterly to the stranger of his humble lot in life. Thereupon the latter bade him rest his head on a pillow which he took from his wallet, saying, "This will lead you to success and glory." The lad had no sooner laid his head upon the pillow than he dreamt that he returned to his home, married a lovely bride named the Lady 翠 Ts'ui, gained the highest degree at the public examinations, was promoted to the rank of Imperial Secretary, and died full of honours at the age of 80: yet when he awaked, the porridge was not fully cooked. Turning to the sage, he thanked him for the hint thus conveyed, saying, "Sir, you have instructed me!" This occurrence, popularly known as the Dream of the Yellow Millet, is also related in reference to Lü Yen.

Lu Shih 盧氏. A lady who lived under the T'ang dynasty. **1430** Famous for having remained to protect her aged mother-in-law from robbers, when all the other members of the family had run away. "Ah!" said the old lady, quoting from the Confucian *Analects*, "'tis in cold weather that we become aware of the endurance of the fir and the pine."

1431 Lu Shih-i 陸世儀 (T. 道威. H. 桴亭). 17th cent. A.D. A native of 太倉 T'ai-ts'ang in Kiangsu. In his youth he devoted his energies to Buddhism and alchemy; but he ultimately abandoned these for Confucianism, to which he gave thirty years of unremitting toil. Failing to obtain employment under the Mings, as soon as the Manchus came into power he resolutely refused all such offers, and became a public teacher of philosophy. He was the author of the 思辨錄, a work on the education of the mind from early childhood up to the attainment of wisdom. In 1874 his tablet was placed in the Confucian Temple.

1432 Lu T'an-wei 陸探微. 4th cent. A.D. An artist of Kiangsu, who delighted in drawing the sages and worthies of antiquity and was taken under the patronage of the Emperor Ming Ti of the Eastern Chin dynasty.

1433 Lu Tien 陸佃 (T. 農師). A.D. 1042–1102. A native of Chehkiang, of a poor family. He became first a disciple, and afterwards an opponent, of Wang An-shih. He rose to high office, and was distinguished as an author, especially by his works on Ceremonies.

1434 Lu To-hsün 盧多遜 Died A.D. 986. A native of Ho-nei in Honan, who graduated as *chin shih* in 955, and rose by 979 to be President of the Board of War. He was a very able man, but he managed to incur the hatred of Chao P'u and was banished, on the score of political intrigue, to Yai-chou in Kuangtung, where he died.

1435 Lu Ts'ang-yung 盧藏用 (T. 子潛). 7th and 8th cent. A.D. A native of Fan-yang in Chihli, whose father was an official and had gained the nickname of 才吏. Skilful at composition, he went up for his *chin shih* degree; but failing to pass, he retired with his brother to the mountains, where they lived as hermits and studied the art of existing without food. Later on he returned and

took his degree, and in 706 was secretary in the Grand Council, from which he rapidly rose to be President of the Board of Works. He then incurred the displeasure of the T'ai-p'ing Princess and nearly lost his life. Dismissed to a provincial post, he was accused of treason and sent into Kuangsi, where he distinguished himself against rebels in Cochin-China; after which he was transferred to other posts, until he finally died at 始興 Shih-hsing in Kuangtung. An intimate friend of Ch'ên Tzŭ-ang, he was skilled in various styles of writing, was an excellent performer on the lute, and a good player at *wei ch'i*.

Lu Tsung-tao 魯宗道 (T. 貫之). Died A.D. 1029. An official of the Sung dynasty, who came into notice in 1017 as a Censor. The Emperor Chên Tsung, though wearied by his incessant harangues on the abuses that prevailed, nevertheless wrote on the wall of his apartment 魯直 "Lu the Straightforward," showing how much he esteemed him. Under the next Emperor he reformed the abuses connected with the selection of provincial officers, and was for seven years in the Council, in which position he checked the ambitious designs of the Empress Regent. His constant war against the Empress's relatives at Court gained for him the punning nickname of 魚頭參政 the Fish-head (*i. e.* Nuisance) Minister. Canonised as 肅簡. 1436

Lu T'ung 盧仝 (H. 玉川子). 7th and 8th cent. A.D. A poet and scholar of the T'ang dynasty, famous for his love of tea and his song n tea-drinking, in which he declared that a seventh cup made him feel as though a gentle breeze under his armpits was wafting him aloft to heaven. He was a pupil under Han Yü. His poem, entitled *An Eclipse of the Moon*, levelled against the seditious societies of the period 806–821, was warmly praised by Han Yü, who was otherwise a great admirer of his writings. 1437

Lu Wang. See **Li Ts'ung-k'o.**

1438 **Lu Wên-ch'ao** 盧文弨 (T. 召弓. H. 抱經). A.D. 1717—1795. A native of Hangchow, who graduated in 1752 and rose by 1766 to be Literary Chancellor in Hunan. After this he held no other office, but devoted his life to literature, spending large sums in forming a library of rare books. Besides publishing new editions of several standard books, he compiled the 羣書拾補, a concordance, with commentary, of 38 works, classical, historical, and philosophical. He also wrote essays, and a commentary on the 儀禮.

1439 **Lu Yu** 陸游 (T. 務觀). A.D. 1125—1209. A native of Shan-yin in Chehkiang, who distinguished himself by his learning at the early age of 12. Entering upon a public career by virtue of his father's services, he fell into disfavour with Ch'in Kuei; but after the latter's death he received an appointment, and in 1163 the Emperor Hsiao Tsung made him a Compiler for the Privy Council and conferred upon him the honorary degree of *chin shih*. He subsequently held several provincial posts, but was not very successful in official life. People accused him of being too easy-going, in consequence of which he bestowed upon himself the sobriquet of 放翁. He was a skilled *littérateur*, and excelled as a poet. He was employed upon the dynastic history, and a collection of his writings on miscellaneous subjects was published under the title of 渭南文集. This last work was edited in the 17th century by 毛晉 Mao Chin, who added two books of early anonymous effusions which Lu Yu had attempted to suppress.

1440 **Lu Yu** 陸羽 (T. 鴻漸) Died A.D. 804. A native of 復 Fu-chou in Hupeh, who is said to have been picked up when an infant and adopted by a Buddhist priest. But as he refused to join the priesthood, he was set to menial work; in consequence of which he fled and became a clown. In this capacity he attracted the notice of an official who supplied him with books to educate himself. About the year 775 he betook himself to a hermit's life

and assumed the name of 桑宇翁. He also called himself 竟陵子, with reference to the place of his education, and 東園先生; besides which he was further known as 陸疾 Lu Chi (T. 季疵). Author of the 茶經, a famous work on tea, which beverage he declared could be made to perfection only with water from Hupeh.

Lu Yüan-lang 陸元朗 (T. 德明). A.D. 550—625. A native **1441**
of Soochow, and one of the greatest classical scholars of his time. He headed the list of distinguished men summoned between 570 and 580 by Ch'ên Shu-pao. On the fall of the Ch'ên dynasty, he attracted the notice of the Emperor Yang Ti of the Sui dynasty and received the appointment of Imperial Librarian. The usurper Wang Shih-ch'ung wished him to become tutor to his son; but he declined the post, and in 621 entered the service of the Prince of Ch'in, afterwards second Emperor of the T'ang dynasty, and was by him enrolled among the scholars who formed the famous 文學館 College of Learning. During the reign of the first Emperor of the T'ang dynasty, he distinguished himself by his defence of Confucianism against Buddhism and Taoism, thereby earning high honours and the title of Baron. Author of the 經典釋文, an explanation of terms and phrases in the Classics and the Taoist writers. Better known by his style as Lu Tê-ming.

Lü Hou 呂后 *or* **Lü Shih 呂氏**. Died B.C. 180. The Empress **1442**
Lü, whose personal name was 娥姁 O-hsü, consort of Kao Tsu, first Emperor of the Han dynasty, whence she is sometimes spoken of as 高后. Her father, named Lü 叔平 Shu-p'ing and often spoken of as 呂公 Lü Kung, was a physiognomist; and he was so struck by the features of the future Emperor (see *Liu Pang*) that he gave him his daughter to wife. She was endowed with a masculine mind and an iron will, and it was greatly owing to her masterful advice that her husband was enabled to consolidate the

empire. After the death of the Emperor she became Regent for her youthful son, known in history as Hui Ti. To make the throne secure, she poisoned the Prince of Chao, another son of the late Emperor by a concubine named 戚夫人 the Lady Ch'i; and also put his mother to death with shameful tortures, and called her own son to view the death-struggle of this unhappy woman as she lay expiring in a latrine. This sight affected the young Emperor so deeply that he lost self-control, and gave himself up to drinking and debauchery; whereupon his mother usurped all power, and reigned for the rest of her life as the legitimate sovereign of the empire. After her death there was an attempt by members of the family, all of whom had been raised to high rank, to possess themselves of the throne. Their forces were dispersed by Chou P'o, and Liu Hêng was saluted as Emperor.

1443 Lü Hsiang 呂向 (T. 子回). 8th cent. A.D. A native of 涇 Ching-chou in Kansuh, whose father was absent at a distance when he was born. Brought up by his maternal grandmother, he devoted himself to the "grass" character and became so expert that he could write 100 characters in a ring without taking off his pen. The strokes were all so fine that his style came to be known as the "brocade" style. In 722 he was admitted to the Han-lin College, and wrote poems denouncing the Emperor's annual search for beautiful girls and also the Imperial hunting expeditions. He rose to be Vice President in the Board of Works; and one day, returning from Court, he espied an old man in the street who greatly resembled his father. Stopping to speak to him, he found out that the stranger really was his father; whereupon he jumped off his horse, and clasping the old man's knees, with tears of joy carried him away to his home.

1444 Lü Hsien-chi 呂賢基 (T. 鶴田). A.D. 1800—1853. As Censor in 1842 he gained a great reputation by his excellent

counsels of reform. Rising to be the Vice President of a Board, he was sent as special Commissioner to organise the defence of Anhui against the T'ai-p'ings, and was slain at the taking of 舒城 Shu-ch'êng. Canonised as 文節.

Lü Hui 呂誨 (T. 獻可). Died A.D. 1071. A native of K'ai- **1445**
fêng in Honan, who graduated as *chin shih*, and entering the public service rose to be secretary in the Board of War and Director of the Censorate. His opposition, however, to Wang An-shih and his "innovations" brought him into disfavour, and he was dismissed to a provincial post, where he died.

Lü I-chien 呂夷簡 (T. 坦夫). Died A.D. 1044. A native **1446**
of 壽 Shou-chou in Anhui, who graduated as *chin shih* and rose to the highest offices of State under the Emperor Jen Tsung of the Sung dynasty. When the Empress Dowager died, he and the Emperor planned to get rid of the officials who had been her trusted servants; but this coming to the ears of the Empress, she was very angry, and in the end Lü himself had to retire. Within a year he was re-instated; which so enraged the Empress that she proceeded to smack the face of one of the Emperor's favourite concubines. In her rage, however, she missed her aim and hit the Emperor himself, who went off and complained to his Ministers of State, showing to them the marks of the Empress's nails on his neck. Lü resigned, and the Empress was deposed. He and Wang Ts'êng were afterwards employed together, but they quarrelled so incessantly that both had to retire. Ennobled as Duke, and canonised as 文靖.

Lü Kuang 呂光 (T. 世明). Died A.D. 399. The son of a **1447**
high officer under Fu Chien, who rose to be a General and for assisting in extinguishing the first Yen State, was ennobled as Marquis. In 352 he was sent against the refractory tribes in Turkestan, and advanced successfully to Harashar and Kuchah.

Returning with much booty, he heard on nearing the Great Wall of the overthrow of Fu Chien. Thereupon he seized on Liang[a]-chou, part of Kansuh, calling himself in 386 Viceroy; and three years later he took the style of 三河王 King of the Three Rivers, and in 396 of 大涼天王 Heaven-appointed King of Liang[a]. In the following year he suffered a severe defeat from the State of Ch'in, on which two of his Generals revolted, and establishing the States of North and South Liang[a], left him little more than the present Prefecture of Liang[a]-chou.

1448 **Lü K'un** 呂坤 (T. 叔簡 H. 新吾). A.D. 1536—1618. A native of 寧陵 Ning-ling in Honan. He graduated as *chin shih* in 1574, and entered upon an official career. After holding a variety of posts, he became President of the Board of Punishments. In 1597 he presented to the Emperor a memorial of remonstrance on the state of things in general; but finding that his words had no effect, he forthwith resigned. His enemies then set to work to show that in his 閨範圖說. a work on virtuous ladies of the Imperial seraglio, he had been guilty of treasonable remarks. But the passages were proved to be forgeries, and the writers of them were severely punished. He was also the author of the 實政錄, a collection of political essays and official papers. In 1826 his tablet was placed in the Confucian Temple.

1449 **Lü Kung-chu** 呂公著 (T. 晦叔). Died A.D. 1089. The second and most brilliant of the four sons of Lü I-chien, all of whom rose to high rank in official life. As a boy, he was so devoted to study that he frequently forgot all about food and sleep. Graduating as *chin shih*, he had risen by 1069 to be at the head of the Censorate, but was dismissed to a provincial post for opposition to Wang An-shih. In 1086 he was a Minister of State conjointly with Ssŭ-ma Kuang; and when the latter died, he was entrusted with sole power. Canonised as 正獻.

Lü Ling 律令. 10th cent. B.C. A famous runner who lived in the time of Mu Wang. He is said to have become at his death one of the attendants of the God of Thunder. 1450

Lü Lung 呂隆 (T. **永基**). Died A.D. ? 404. A nephew of Lü Kuang, under whom he gained some fame as Warden of the Northern Tribes. He succeeded Lü Tsuan in 401. His short reign was marked by a gallant defence of the capital against his rivals of the North and the South Liang[a] States. In 403 Yao Hsing incorporated Liang[a] in the Later Ch'in State. Lü received office at Ch'ang-an, but became engaged in treasonable plots and was executed. 1451

Lü Mêng 呂蒙 (T. **子明**). Died A.D. 219. A native of Ju-nan in Honan. When young he lived with his sister, whose husband was a captain under Sun Ts'ê. On one occasion the lad secretly followed his brother-in-law on a raid against bandits, and greatly astonished the former by his prowess. His next feat was to slay one of his brother-in-law's subordinates, who had presumed to slight him. For this he had to flee; but subsequently he was sent for by Sun Ts'ê, and at his brother-in-law's death was appointed to the vacant post. When Sun Ts'ê was killed, he continued to serve under Sun Ch'üan, fighting many battles, repulsing the great Ts'ao Ts'ao, and by stratagem effecting the capture of Kuan Yü, for which achievements he was ennobled as Marquis. He died in his master's arms. 1452

Lü Mêng-chêng 呂蒙正 (T. **聖功**). Died A.D. 1011. A native of Honan, who was driven from home while quite a boy by his father, and was received and brought up by some priests at Lung-mên for a period of nine years. In A.D. 977 he graduated as first *chin shih*, and six years later was made a Minister of State. When he went to Court for the first time, a courtier asked if "this child" was to help in the administration; but Lü pretended not to hear him, and subsequently refused to learn his name. 1453

Honest and mild in disposition, he is regarded as the best of the Ministers who served under the founder of the Sung dynasty. He kept a private list of all competent men, and thus he was always able at a moment's notice to fill any vacant post. In 1003 he retired with the title of Duke, and spent the last years of his life in compiling the 讀書記畧, a work on the numerical categories. Canonised as 文穆.

1454 Lü Pu 呂布 (T. 奉先). Died A.D. 198. A native of 九原 Chiu-yüan, who distinguished himself as a military commander towards the close of the Han dynasty. Having gained the reputation of a brave and energetic soldier, renowned for his skill as a spearman and archer, he entered the service of 丁原 Ting Yüan who treated him like a son. He joined in Ho Chin's conspiracy against the eunuchs; and then, at the instigation of Tung Cho, he assassinated Ting Yüan and was forthwith taken into high favour. He soon afterwards succeeded in rousing Tung Cho's anger by an intrigue with one of his servant-girls, and in a fit of temper Tung Cho threw a halberd at him. Resentment and fear led him to listen to the proposals of Wang Yün, then in search of a tool by means of which he might accomplish the death of Tung Cho (see *Tiao Ch'an*). Thus he slew his second chief, for which service he was made a Marquis. Pursued by the adherents of Tung Cho, he fled first to Yüan Shu and then to his brother, Yüan Shao. The latter soon grew to hate him, upon which he became an adventurer. At one time he was a supporter of Liu Pei; at another, his active enemy. Finally he was captured by Ts'ao Ts'ao, and put to death.

1455 Lü Pu-wei 呂不韋. Died B.C. 235. A native of the Wei State, according to some; of the Han State, according to others. He lived as a merchant at Han-tan, the capital of the Chao State; and there made the acquaintance of I-jen, one of the twenty illegitimate sons of the Heir Apparent to the Ch'in State. I-jen

had been sent to Chao as a hostage, and was in poor circumstances. He was a customer of Lü's, and somewhat of a simpleton. The merchant, however, said to himself in trade phraseology, "This is stuff worth holding for a rise;" and with the consent of I-jen proceeded to Ch'in, and by representing to the childless but legal wife of the Heir Apparent that on the death of the latter her own power would come to an end, he persuaded her to adopt I-jen as her own son. The ruler of Chao was then induced to release I-jen, whom Lü forthwith escorted to Ch'in, where he was acknowledged as son of the Heir Apparent who was devotedly fond of his wife and ready to fall in with any of her wishes. To please his new mother, I-jen was dressed according to the style prevailing in the Ch'u State, of which she was a native; and this caused his name to be changed to 子楚 Tzŭ-ch'u. Meanwhile, Lü Pu-wei had married a beautiful girl, and had lived with her but a short time when she was casually seen by I-jen, who not only fell deeply in love with her, but even begged Lü to hand her over to him. Lü did so; and it has been asserted that she was already pregnant, so that the son, named Chêng, afterwards First Emperor, who was born later on, was really the son of Lü Pu-wei. In B.C. 251 Chao Hsiang, ruler of Ch'in, died, and I-jen's adopted father reigned in his stead. A year later the latter also died, and I-jen succeeded him. He at once ennobled Lü Pu-wei, and appointed him to be Minister. Three years afterwards the new ruler was dead, and the boy Chêng came to the throne; whereupon Lü's title was raised, and he further received the honorary designation of 仲父 Second Father. All this time Lü had been secretly indulging in a criminal connection with his former wife, now queen-dowager. But fearing discovery by the rapidly-developing young sovereign, and in order to shift the blame from himself, he introduced to the amorous lady a handsome youth named 嫪毐 Lao Ai, and caused him to enter

her service as a eunuch, for which purpose his beard had previously been extirpated. By Lao Ai she had two children; but in B.C. 238 the intrigue was discovered, and Lao Ai, who had acquired considerable wealth and power, as a last resource broke into open rebellion. He was, however, defeated and taken prisoner and put to death with all his family. The queen-dowager was exiled, and Lü Pu-wei was condemned to death; but in consideration of his former services his punishment was commuted to banishment to his appanage in Honan. After living some time in retirement, he was suspected of treasonable designs and banished to Ssŭch'uan, where he put an end to his extraordinary career by poison. He had been Minister in Ch'in for twelve years. In 254 and 253, the Wei and the Han States, respectively, had become its vassals; and in 253 Chao Hsiang had offered the Imperial sacrifice to Shang Ti. In 249 Lü Pu-wei extinguished the Eastern Chou State, the last remnant of the Imperial domain; and by 247 Shantung had been incorporated. Then when Wei Wu-ch'i, at the head of the armies of the five allied States, inflicted a severe defeat upon 蒙驁 Mêng Ao, the Ch'in general, Lü managed by bribery to get him removed from the command; and his death in 244 left the Ch'in State free to pursue its career of conquest. Lü Pu-wei had also made a bid for literary fame. He engaged a number of scholars to produce a kind of encyclopædia, which he published under the title of 呂氏春秋; and when completed he placed a copy of it in the market-place at Hsien-yang, offering a purse of one thousand taels to any one who could improve it even by adding or expunging a single word. This work is not mentioned in Ssŭ-ma Ch'ien's history; and although a work is still extant under the same title, it enjoys small reputation among the learned, and may safely be referred of the ingenuity of some scholar of the E. Han dynasty, probably 高誘 Kao Yu.

Lü Shang. See **T'ai Kung.**

Lü Ta-lin 呂大臨 (T. 與叔). 11th cent. A.D. He studied 1456
with Yang Shih, Hsieh Liang-tso, and 游酢 Yu Tso, under the great Ch'êng I, the four students being collectively known as the 四先生. He acquired a profound knowledge of the Classics, especially of the *Book of Rites*; and about 1090 he received the honorary title of Great Scholar, and was appointed to the Imperial Library. He died however shortly afterwards, and in 1895 his tablet was placed in the Confucian Temple.

Lü Tsu-ch'ien 呂祖謙 (T. 伯恭. H. 東萊). A.D. 1137– 1457
1181. A native of 桂林 Kuei-lin Fu in Kuangsi. He graduated as *chin shih*, and entering upon an official career rose to be a Historiographer; but in 1178 he was compelled by ill-health to retire. Distinguished more as a scholar than as an official, he was the author of the 呂氏家塾讀詩記, a well-known work on the *Odes*; also of the 皇朝文鑑, a collection of historical documents of the Sung dynasty down to the year 1127; of the 大事記, consisting of historical criticisms; of a commentary on the *Canon of Changes*, etc. etc. He was a contemporary and fellow-labourer with Chu Hsi, one of whose great works, the 近思錄, owed its publication to his influence and advice. He was canonised as 成, and in 1261 his tablet was placed in the Confucian Temple.

Lü Tsuan 呂纂 (T. 永緒). Died A.D. 401. A son of Lü 1458
Kuang, who assassinated the rightful heir 紹 Shao, and usurped the throne of the Later Liang[5]. He gave himself up to wine and women until he was himself assassinated while drunk by a cousin.

Lü Tuan 呂端 (T. 易直). 10th cent. A.D. A native of 安 1459
次 An-tz'ŭ in modern Chihli, who was a trusted Minister under the Emperor T'ai Tsung of the Sung dynasty. At the death of that monarch, the eunuch 王繼恩 Wang Chi-ên made an

attempt to set aside the Heir Apparent; but Lü Tuan seized the traitor, and kept him locked up in a library while he himself invested the Emperor Chên Tsung, who afterwards raised him to the rank of Lord High Chamberlain. The Emperor T'ai Tsung used to say of him that he was a fool in small matters but not in great ones. Canonised as 正惠.

1460 Lü Wên-ching 呂文經 (T. 緯堂). Commonly known as Captain Leeboo or Lew Buah. A native of Fuhkien, he began life as table-boy to the British Consul at Shanghai who sent him to Scotland to be educated. Having acquired some knowledge of English, he served as interpreter on expeditions against pirates. Picking up a little navigation, he was employed on board the first Foochow gunboats; and in 1881, while in command of a vessel, he rescued the captain and crew of the *Annie S. Hall*, wrecked on the 台 T'ai-chou group. He has several medals, etc., presented for similar services. When the French vessels opened fire at Pagoda Island on August 23rd 1884, Leeboo, who was in command of a transport, wisely slipped his cable and escaped up stream, thus saving his ship. He was, however, most harshly treated, being banished to the post-roads for cowardice. He returned from Kalgan to Tiéntsin in February 1889. In 1895, having been in command of the Armstrong mosquito-gunboat *Chên-pei* during the Japanese attack on Wei-hai-wei, he was again degraded for trial. He has always shown himself most courteous to foreigners, among whom he has many friends.

1461 Lü Yen 呂嵒 (T. 洞賓). Born about A.D. 750. Graduated as *chin shih* about 770, after which he became a recluse on Mt. Hua in Shensi, under the name of 純陽子. There he fell in with the philosopher Chung-li Ch'üan, who taught him the secrets of Taoism, and at fifty he attained to immortality. He is ranked among the Eight Immortals (see *Chung-li Ch'üan*), and is commonly

known as 呂祖 the Patriarch Lü, under which title he is worshipped by barbers. Much legendary matter has gathered round his name. He has been confounded with Lu Shêng, who has been stated by some to have been his contemporary; and the famous Yellow-Millet Dream has been equally ascribed to both. A foolish commentary on the *Tao Tê Ching*, regarded by some as the true Taoist interpretation of that work (see *Lao Tzŭ*), is also said to be from his pen, though undoubtedly a forgery of later times. At his birth he was considered to be wonderfully like Chang Liang; and Ma Tsu, to whom he was exhibited, predicted for him a great future.

Luan Pa 欒巴 (T. 叔元). Died A.D. 168. A native of 內黃 1462
Nei-huang in Honan, who entered upon an official career under the Emperor Shun Ti. Though perfectly upright, he was eccentric in his ways and made no friends, and ere long applied to retire. Sent as Governor to Yü-chang in Kiangsi, he used his knowledge of the black art, to which he had devoted much attention, in the interests of his people who were troubled by spiritual manifestations. The results he achieved were probably due to the vigorous way in which he put a stop to the nefarious practices of wizards and sorcerers; at any rate he gave his district peace. On one occasion, when the Emperor bestowed upon him a gift of wine, he spat some out of his mouth in a south-westerly direction, explaining that there was a fire in Ch'êng-tu in Ssŭch'uan, and that this was to help put it out. Later on, news came that there had been a terrible conflagration in Ch'êng-tu, but that it had been extinguished by a rain-squall from the north-east, which smelt strongly of wine. At the death of the Emperor in 144 he got into trouble with the Empress Dowager by espousing the cause of some peasant proprietors whose land was taken from them for the Imperial Mausoleum, and was thrown into prison. On his release he remained at home until

the accession of the Emperor Ling Ti in 168, when he was re-appointed to office by Tou Wu. He fell with his patron and was ordered into banishment, but refused to go and even memorialised the Throne in favour of Tou Wu. The Emperor was exceedingly angry and gave orders for his arrest, whereupon he committed suicide.

1463 **Lung 龍**. One of the Ministers of the Emperor Shun, B.C. 2555. It was his duty to act as the mouthpiece of the sovereign to the people.

1464 **Lung Mu 龍母**. 3rd cent. B.C. An old woman, who found on the banks of the West River in Kuangtung an egg, from which a dragon was hatched. The creature remained her faithful attendant through life, and at death she was deified as Goddess of Sailors in that locality.

1465 **Lung-yang Chün 龍陽君**. The title given to an unworthy minion of the Prince of Wei, 4th cent. B.C., and now applied to a catamite.

1466 **Lung Yü 弄玉**. 6th cent. B.C. Wife of Hsiao Shih (*q.v.*), and daughter of Duke Mu of Ch'in.

M.

1467 **Ma-ch'i 馬齊**. A.D. 1651—1739. Son of Mi-ssŭ-han. He rose through service in the capital to be Governor of Shansi in 1685. In 1688 he was consulted as to the first treaty with Russia, and urged that it should be in Chinese as well as in Manchu. He was employed on special missions until 1699, when he became a Grand Secretary. In 1709 he was sentenced to death for taking the lead in recommending K'ang Hsi's eighth son as his successor; but the sentence was commuted to imprisonment, from which he was freed on the arrival of Russian traders in January 1710, and in 1716 he again became a Grand Secretary. Canonised as 文穆, and in 1750 admitted into the Temple of Worthies.

Ma Chou 馬周 (T. **賓王**). A.D. 601—648. A native of **博** 1468
Po-chou in Shantung, who as a youth displayed a great love for study. After several attempts to find an opening, he entered the service of **常何** Ch'ang Ho, a high military official at the capital. In 631 the Emperor called upon his Ministers and others for advice; whereupon Ch'ang Ho, who was only a military man and had no book-learning, got Ma Chou to prepare a memorial for him. This document, under twelve headings, was so much to the point that the Emperor sent for Ch'ang Ho, who at once admitted that Ma Chou was the writer. The latter received an appointment, and gradually rose to be President of the Board of Civil Office.

Ma Chün 馬鈞. 3rd cent. A.D. A famous mechanic, who 1469
flourished under the Wei dynasty, and constructed a variety of ingenious machines.

Ma-êrh-han 瑪爾漢. A.D. 1633—1718. Served in the campaign 1470
of 1675—6 against the Shensi Commander-in-chief, **王輔臣** Wang Fu-ch'ên, the accomplice of Wu San-kuei, and on his submission was sent to the army which recovered Hunan in 1677. He also served in 1680—1 in the invasion of Kueichou and Yünnan, and rose to be President of a Board and Minister of the Council. He was admitted in 1730 to the Temple of Worthies, and canonised in 1736 as **恭勤**.

Ma Hou 馬后. Died A.D. 79. The virtuous Empress Ma, consort 1471
of the Emperor Ming Ti of the Han dynasty, and daughter of the celebrated general Ma Yüan. She would only wear dresses made of coarse stuffs, such as could be dyed, in order to set an example of thrift. Having no child of her own, she adopted at the Emperor's suggestion the son of a concubine named **賈** Chia, and the boy eventually succeeded to the throne. Known in history as **明德皇后**.

Ma Hou 馬后. A.D. 1332—1382. The wife of the founder of 1472

the Ming dynasty (see *Chu Yüan-chang*). She is variously described as the adopted daughter or slave-girl of Kuo Tzŭ-hsing, his uncle. History praises her as tender, kind, wise, fond of reading, and a devoted wife. She would not allow her relatives to receive official honours, contenting herself with the title of Prince for her late father. Ruling the Imperial harem justly, she strove to moderate the passionate temper of her husband; and when on her deathbed he asked her last wishes, she replied, "That your Majesty would make for what is good and accept reproof, and be as careful at the end as at the beginning."

1473 **Ma Hsien 馬先** *or* **Ma Ju-lung 馬如龍**. Died A.D. 1891. A Mahomedan youth of good family, originally destined for the priesthood. He excelled however in warlike exercises, and was chosen to be General of the Mahomedans of eastern Yünnan when driven to revolt by the attempted massacre in May 1856. He then overran most of the south of the province, and laid siege to Yünnan Fu in 1860. When its capture seemed imminent, negotiations were opened, and Ma returned to his allegiance with the rank of Brigade General. After changing his name, he loyally served the State, quelling in 1862 a rising in the provincial capital, which he held also against his co-religionists of the west of the province in 1868. In 1862 he became Commander-in-Chief of Yünnan, whence he was transferred to Hunan, and retired in 1878. He is described as brave, generous, simple, confiding, tender to friend and merciful to foe, patient under neglect, suspicion and ill-will, terrible in war, and vigorous in peace.

1474 **Ma Hsiung-chên 馬雄鎮** (T. 錫蕃. H. 坦公). A.D. 1633—1677. The only son of a successful general, he became, after service in Peking, Governor of Kuangsi in 1669. At that time the province was harassed by the rebel **楊其淸** Yang Ch'i-ch'ing, a Ming pretender, and by bandits in league with the

aborigines; but he soon restored peace. Upon the revolt of Wu San-kuei at the beginning of 1674, he was besieged in his yamên; and after holding out with the aid of his personal servants until it was plain that the provincial Commander-in-chief would not come to his rescue, he dispatched to Peking a secret report enclosed in a wax pellet, sent his sons away, and tried to commit suicide. In this he failed, and fell into the hands of the rebel general, who imprisoned him for four years. He was then put to death, even the slaughter of his two boys before his eyes failing to shake his undaunted spirit. His wife and concubines and female servants all committed suicide. The sight of his body lying on those of his sons moved a rebel officer to give them honourable burial. His poems, with the composition of which he had solaced his imprisonment, were rescued by a friend. In 1680 his remains were taken to Peking and interred with great honour, the Emperor composing his epitaph. Canonised as 文毅, and included by the Emperor Yung Chêng in the Temple of Patriots.

Ma Jung 馬融 (T. 季長). A.D. 79—166. A native of Mou- 1475
ling in Shensi, who flourished as a scholar and official under several Emperors of the E. Han dynasty. His denunciation of political intrigues caused him to be suspended for a period of ten years; nevertheless he rose to high rank, and was finally Governor of modern Hupeh. He was a man of profound learning, and was popularly known as 通儒 the Universal Scholar. He had upwards of one thousand pupils, among whom may be mentioned Lu Chih and Chêng Hsüan, the latter's name being sometimes coupled with his own, as 馬鄭, to denote deep and accurate scholarship. Across the room in which he taught, a large red curtain was hung, and behind this was a band of female musicians; hence, "to put up a curtain" has come to be synonymous with "to open a school." He introduced the system of printing notes or commentary

in the body of the page, using for that purpose smaller characters cut in double columns; and it was by a knowledge of this fact that a clever critic of the T'ang dynasty was able to settle the spuriousness of the 老子註, an early edition of the *Tao Tê Ching* with double-column commentary, which had been attributed to Ho Shang Kung. Besides several famous odes, he is also the reputed author of the 忠經 *Classic of Loyalty*. He was unconventional in the extreme, and a good performer on both the lute and flute.

1476 **Ma Ku** 麻姑. 2nd cent. A.D. The sister of Wang Yüan, and like her brother an adept in the black art. By her agency, a large area on the coast of Kiangsu was reclaimed from the sea and transformed into mulberry-orchards. She had long finger-nails like the talons of a bird, which caused Ts'ai Ching to remark how convenient they would be for scratching one's back; whereupon he was suddenly belaboured over the shoulders by strokes from an unseen whip. She died at the age of 120.

1477 **Ma Liang** 馬良 (T. 季常). 3rd cent. A.D. A native of 宜城 I-ch'êng in Hupeh. He was one of five brothers who lived at the close of the Han dynasty and who were all men of talent. He himself had white eyebrows; hence the punning local saying, 馬氏五常白眉最良, meaning that of the five brothers Ma Liang was the most talented. He subsequently rose to high office under Liu Pei, but perished in the defeat at 夷陵 I-ling.

1478 **Ma Lun** 馬倫. 2nd cent. A.D. Daughter of Ma Jung and wife of 袁隗 Yüan Wei, one of the warriors of the closing period of the Han dynasty. Celebrated for her virtue and her wit.

1479 **Ma Lung** 馬隆 (T. 孝興). Died A.D. 300. A native of 平陸 P'ing-lu in Shantung, who rose to high military command under the first two Emperors of the Chin dynasty and was ennobled as Marquis. For many years his name was a terror to the turbulent

tribes on the western frontier. He is said to have defeated a Tartar general by covering the sides of a pass with lodestone, the result being that his mail-clad adversaries were unable to move either backwards or forwards and were all put to the sword.

Ma Shih Huang 馬師皇. A legendary physician, who flourished under the Yellow Emperor, B.C. 2968. He once cured a sick dragon of disease of the throat, and was forthwith carried off to heaven on its back. 1480

Ma-ssŭ-la 馬斯喀. Died A.D. 1778. Son of Mi-ssŭ-han. He distinguished himself in the expedition against Galdan and was made a Minister of the Council, but was afterwards degraded for remissness on the frontier. Canonised as **貞襄**. 1481

Ma Su 馬驌 (T. **驄御** and **寃斯**). A native of Shantung. Graduated as *chin shih* in 1659, and entered upon an official career. His chief distinction was however won as an author, by his work on the *Tso Chuan*, and by a critical history of China from the earliest times down to the close of the Ch'in dynasty, B.C. 206, the plates of which were purchased for the Imperial Library in 1706. 1482

Ma Sui 馬燧 (T. **洵美**). Died A.D. 796. A native of **郯城** Chia-ch'êng in Honan, whose talents attracted the notice of the Emperor Tai Tsung of the T'ang dynasty, under whom he rose to be President of the Board of War. He anticipated the rebellion of T'ien Yüeh in 781, and inflicted upon him a severe defeat. He put down the rebellion of Li Huai-kuang in 785, receiving for these services the highest honours. He urged upon the Emperor the desirability of concluding a treaty with the Turfan, but when Hun Chan was nearly kidnapped at the preliminary meeting, the Emperor took away his command and appointed him to the Board of Civil Office. He was ennobled as Prince, and canonised as **莊武**. 1483

Ma Tê-hsing 馬德興. A.D. 1791—1874. A Mahomedan of 1484

Ta-li Fu in Yünnan, who studied Arabic and theology and started in 1839 on a pilgrimage to Mecca, visiting also Egypt and Constantinople where he studied astronomy and other sciences for two years. After spending a year at Singapore, he reached his home in 1846. His influence among his co-religionists was immense, and he took up the position of High Priest. He gave warning of the intended massacre of Mussulmans in 1856, and was chosen to be Dictator of the rebels of eastern Yünnan. He acquiesced in the terms offered by Ma Hsien to the Imperialists of Yünnan Fu in 1860, himself accepting a monthly pension of Tls. 200. When the Viceroy was assassinated in 1862 and anarchy was feared, the officials found in him the one man sufficiently respected to guarantee order, and he acted as Viceroy until 1863. After this he lived in honourable retirement, until Ts'ên Yü-ying took advantage of the absence of Ma Hsien in Peking to execute him without even the form of a trial.

1485 **Ma Tsu** 馬祖. A.D. 709—788. The Patriarch Ma. A priest, whose name in religion was 道一 Tao I. He was the most influential ecclesiastic of his time, and leader of the Nan-yo esoteric school of Hunan. He followed in the steps of Bôdhidharma, and taught abstraction of the mind from all phenomena perceived through the senses, and even from its own thoughts. Canonised by the Emperor Hsien Tsung as 大寂禪師. See *P'ang Hsün.*

1486 **Ma Tuan-lin** 馬端臨 (T. 貴子). 13th cent. A.D. A native of 樂平 Lo-p'ing, whose father had been a high official and who was consequently provided as usual with a post. Upon the collapse of the Sung dynasty, he disappeared from public life; and taking refuge in his native place, he gave himself up to teaching, attracting many disciples from far and near and fascinating all by his untiring dialectic skill. Author of the 文獻通考, a huge encyclopaedia of general information, the 多識錄, and the 大學集傳.

Ma Tzŭ-jan 馬自然. Died A.D. 880. A man of the T'ang 1487
dynasty, who possessed a wide knowledge of simples and was in great request as a doctor. He could also consume a whole picul of wine without getting drunk, from which he came to be called 酒狂. He studied Taoism and was ultimately taken up to heaven alive.

Ma Wên-shêng 馬文升 (T. 負圖). A.D. 1426—1510. A 1488
distinguished statesman, who graduated as *chin shih* in 1451, assisted Hsiang Chung to suppress the Shensi insurrection of 1468, and was made Governor of that province. He was degraded in 1473, owing to the bad management of the war by Wang Yüeh, but two years later he succeeded him in command on the frontier. In 1476 he reformed the Liao-tung army, earning the enmity of the Governor and of Wang Chih, who three years afterwards upset his arrangements and caused him to be banished to Chungking on account of the insurrection they themselves had provoked. Wang Chih fell in 1483, and a year later Ma returned to Liao-tung as Governor, to the great joy of its people. He was soon transferred to be head of the Grain Transport, in order to cope with a famine; and on the accession of the Emperor Hsiao Tsung he became President of the Censorate. In 1488 he caused the Taoist books collected by the last Emperor to be destroyed, after which he was placed at the head of the Board of War. He dismissed useless officers, and thereby became so unpopular that the Emperor provided him with a body-guard. In 1501 he became President of the Board of Civil Office, and on the accession of the Emperor Wu Tsung in 1505, he turned out 763 officials who had been irregularly appointed during the previous reign. The new Emperor, however, favoured eunuchs, and Ma took the first opportunity to retire. Liu Chin caused him to be degraded; but on the fall of Liu, he was canonised as 端肅.

1489 Ma Yin 馬殷 (T. **霸國**). A.D. 930. A simple carpenter, who raised himself towards the close of the T'ang dynasty to be Governor of Hunan and part of Kuangsi. Chu Wên, the founder of the Liang dynasty, named him Prince of Ch'u and made overtures to him; but he remained faithful to the old dynasty, and in 916 sent a tribute mission to Li Ts'un-hsü who in 924 appointed him king of the Ch'u State. He was succeeded by his five sons, the last two of whom were worthless debauchees; and in the disorder which ensued the State came to an end in 950, divided between the rival States of Southern Han and Southern T'ang.

1490 Ma Yüan 馬援 (T. **文淵**). B.C. 14—A.D. 49. A native of Mou-ling in Shensi, whose great grandfather had been executed for treason; consequently neither his grandfather nor his father had held office. He began his public career under the *régime* of Wang Mang the Usurper, but stimulated by a boundless ambition, ere long took up arms against him. After Wang Mang's death he joined Wei Hsiao; and when the latter sent his son as hostage to the Emperor Kuang Wu, Ma Yüan accompanied him to Lo-yang. When Wei Hsiao finally threw off his allegiance and the Emperor proceeded to attack him, Ma Yüan afforded valuable aid by tracing out on a large tray of rice the configuration of the country, and explaining to the assembled generals what road they should take. The result was a severe defeat inflicted upon Wei Hsiao. In A.D. 35 he was appointed Governor of a part of modern Kansuh, whence he led an army into Tongking and put down an attempt to shake off the Chinese yoke. The rising was headed by two sisters named **徵側** Chêng Tsê and **徵貳** Chêng Êrh, both of whom were captured and put to death. For these services he was honoured with the title of **伏波將君** the Wave-quelling Commander (see *Lu Po-tê*) and ennobled as Marquis, and his daughter (see *Ma Hou*) was given in marriage to the Heir Apparent. In A.D.

45, upon a threatened incursion of the Hsiung-nu, he begged to be allowed to go to the front; and in order to show that the infirmities of old age had not overtaken him, he donned his armour, and springing upon his war-horse glared around him with the terrifying eyes of days by-gone. "It is better," said he, "for a general to be brought back in a horse's hide than to die in his bed surrounded by boys and girls." "Truly," cried the Emperor, "this is a grand old man!" In A.D. 48 he took command of an army sent against the wild tribes of Hunan, and died during the campaign. After his death he was accused of appropriating a large quantity of precious stones which he had brought back from Tongking; but his memory was ably defended by his widow who showed that the stones in question were simply Job's Tears (*Coix lacryma*, L.), regarded as a specific against infectious diseases. He certainly earned large sums of money; but feeling, as he said, that he who hoarded wealth was a slave to it, he distributed his fortune among his relatives and friends. Fond of sententious utterances, he said to his two nephews, "龍伯高 Lung Po-kao is grave and studious. Strive to be like him: for though you fail in carving a swan, the result will at any rate be like a duck. 杜季良 Tu Chi-liang is a hero. If you strive to be like him, it will be as though you tried to carve a tiger and turned out only a dog." He is still worshipped in Kuangsi as the Wave-quelling God, and at 橫 Hêng-chou he presides over the navigation of the rapids. In 1890 tablets were granted to his shrine in Kuangsi. Canonised as 忠成.

Ma Yung-ch'ing 馬永卿 (T. 大年). A philosophical and miscellaneous writer of the Sung dynasty. Held office A.D. 1111–1117. Author of the collection of notes entitled 嬾眞子. 1491

Mang-i-t'u 莽依圖. A.D. 1633–1680. A Manchu officer, who distinguished himself against the forces of Wu San-kuei in Kuangsi and Hunan. He also shared in quelling the revolt of Shang Chih-hsin 1492

in 1676—7. Included in the Temple of Worthies, and canonised as 襄壯.

1493 **Mangu Khan** 蒙哥. A.D. 1208—1259. Eldest son of 拖雷 Tuli and nephew of Ogotai. He was selected as Emperor in 1251, when the misrule of the wives of Ogotai and Kuyak had thrown the country into disorder. He put down all opposition, reduced oppressive burdens, curbed the power of the nobles, and ruled with a strong hand. He was taciturn, and a hater of feasts and wine; but he loved hunting, and was a firm believer in witchcraft. On his accession he entrusted his Chinese possessions to his brother Kublai; and in 1257 he recalled him, influenced by reports of his extraordinary popularity. Mangu extended his rule in Central Asia and in south-western China, and his generals even overran Cochin-China, but were forced by the heat to retire. After a steady advance in Ssŭch'uan, a general invasion of China in three columns was ordered in 1259. The Khan himself proceeded by way of Ssŭch'uan; Kublai directed his attack on Wu-ch'ang and Ch'ang-sha; while the army operating against Cochin-China moved against the latter city. The invasion was checked by the stout defence of Ho-chou on the river 嘉陵 Chia-ling, 60 miles north of its junction with the Yang-tsze at Chungking. An attempt to relieve the city with a fleet from Chungking failed; pestilence however ravaged the ranks of the Mongols and at last slew their leader, on which the siege was raised. Canonised as 憲宗.

1494 **Mao Ch'ang** 毛萇 (T. 長公). 2nd cent. B.C. A native of the Chao State, said by some to have been the son of Mao Hêng and to have received from him the latter's work on the *Odes*. He then prepared an edition of the *Odes* with a commentary of his own, now known as 毛詩 and believed to contain the original text as delivered by Confucius to Pu Shang. He is sometimes spoken of as 毛公, and also as 小毛 the Younger Mao, to distinguish

him from Mao Hêng. In 647 his tablet was placed in the Confucian Temple.

Mao Ch'êng 毛澄 (T. 憲清). Died A.D. 1523. Graduated as first *chin shih* in 1493, and was attached to the Heir Apparent. When the latter came to the throne, Mao was rapidly promoted, until in 1517 he became President of the Board of Rites. He led the opposition to the Emperor's frequent tours and also to the desire of the next Emperor, Shih Tsung, to style his own father by the Imperial title of 皇考. The Emperor's respect and fear of him were so great that he tried to buy his consent, on which Mao retired in disgust. Canonised as 文簡. 1493

Mao Ch'i-ling 毛奇齡 (T. 大可 and 齊于). A.D. 1623–1707. A native of Chehkiang, who in his youth was much encouraged to study by his mother. The fall of the Ming dynasty drove him to take refuge in a monastery, and he was obliged to have his head shaved in order to avoid the imposition of the Manchu queue. In 1678 a poem of his attracted the attention of the Emperor K'ang Hsi, and he was ordered to take part in the preparation of the *History of the Mings*. He wrote the 古今通韻, on the rhymes ancient and modern, besides works on music, history, poetry, and classical literature in general; and he was also distinguished as an opponent of many of the generally received doctrines of Chu Hsi. Was popularly known as 西河先生 See *Mao Shêng*. 1496

Mao Ch'iang 毛嬙. 5th cent. B.C. A favourite concubine of the Prince of Yüeh, remarkable for her great beauty. Chuang Tzŭ says that when fishes saw her they dived down deep into the water, birds soared high into the air, and deer scurried away into the forest. 1497

Mao Chiao 毛焦. 3rd cent. B.C. An intrepid Minister of the First Emperor. Although twenty-seven Ministers had already suffered 1498

death for remonstrating against the banishment of the Queen Dowager for her intrigue with Lü Pu-wei, he boldly stood forward, and faced the angry Emperor. The latter threatened to boil him alive, but finally yielded to his instances.

1499 **Mao Hêng 毛亨**. 3rd and 2nd cent. B.C. Author of the 詩訓詁, a lost commentary upon the *Odes*, the original tablets of which he is said to have received from 荀卿 Hsün Ch'ing, to whom they had been handed down through a line of scholars from Pu Shang. He is often spoken of as 大毛 the Elder Mao, to distinguish him from Mao Ch'ang. In 1863 his tablet was placed in the Confucian Temple.

1500 **Mao Hsien-shu 毛先舒** (T. 稚黃 and 馳黃). 17th cent. A.D. A native of Chehkiang, who wrote the 填詞圖譜, a critical treatise on the art of rhyming, and other works.

1501 **Mao I 毛義**. 1st cent. A.D. A filial son under the Eastern Han dynasty, who showed great joy when he received an appointment as Magistrate, and thus disgusted a patron who had hoped to find in him a philosophic spirit superior to mere worldly successes. At his mother's death however he retired from public life, proving that his joy in taking office was solely due to the pleasure it gave to her.

1502 **Mao Jung 茅容** (T. 季偉). A man of the E. Han dynasty, who was over 40 years of age when he was one day working in the fields as a labourer. It came on to rain, and he and his fellow-labourers took shelter under a tree. The latter all squatted down on their haunches, with the exception of Mao who in accordance with the feeling of Confucius regarded that as a disrespectful attitude. Just then a traveller passed by, and was so struck by this circumstance that he asked Mao to put him up for the night. Mao consented, and proceeded to kill a chicken, which the traveller thought was for himself. The former however served it up to his

old mother, and invited his guest to share a dish of boiled herbs.

Mao Shêng 毛 牲 (T. 初 晴). Same as *Mao Ch'i-ling.* 1503

Mao Sui 毛 遂. 3rd cent. B.C. A retainer in the establishment 1504 of 勝 Shêng, Prince of P'ing-yüan. When the armies of Ch'in were besieging the capital of the Chao State, the ruler of the latter sent Shêng to secure the alliance of the Ch'u State. Shêng called for twenty of the bravest and shrewdest of his swashbucklers, but only nineteen were forthcoming. Mao Sui offered himself as the twentieth, dwelling much upon his own qualifications. But Shêng said to him, "A man who is worth anything is like an awl in a bag: you soon see its point. Now you have been with me three years, yet we have never seen your point." To this Mao Sui replied, "Give me this chance of being the awl in the bag, and before long you shall see not the point only but the whole awl." Thereupon the nineteen swashbucklers jeered; however at the conference with the Prince of Ch'u, when the deliberations had already dragged on from dawn to noon, Mao Sui mounted the dais sword in hand, and with a few well-timed threats forced the vacillating prince to yield his consent to the alliance. From that date Mao Sui became chief of the retainers in Shêng's employ, and his name is now a synonym for "self-recommendation."

Mao-tun 冒 頓 2nd cent. B.C. A Hun chieftain who succeeded 1505 in shutting up the Emperor Kao Tsu of the Han dynasty in 平 城 P'ing-ch'êng, Shansi. Capitulation must have followed had not Ch'ên P'ing (*q.v.* for an inferior version) discovered that Mao-tun's wife, who was in command on one side of the city, was a slave to jealousy. He forthwith caused a number of wooden puppets representing beautiful girls to be exhibited on the city walls, at which sight the lady's fears for her husband's fidelity were aroused and she drew off her forces.

Mao Yen-shou 毛 延 壽. 1st cent. B.C. A native of Tu-ling 1506

in Shensi, noted as a portrait-painter. He was put to death for having treacherously falsified the beautiful features of Wang Ch'iang.

1507 **Mei Fu** 梅福 (T. 子眞). 1st cent. B.C. and A.D. A native of 壽春 Shou-ch'un in Anhui. A wide reader in early life, he became Governor of Nan-ch'ang in Kiangsi, but soon threw up his appointment and returned home. After this he addressed several memorials to the Emperor Ch'êng Ti on the unsatisfactory state of public affairs, suggesting among other points that the descendants of Confucius should be ennobled, in securing which he was ultimately successful. He spent much of his time in studying the art of prolonging life; but when Wang Mang seized the throne he disappeared, leaving behind him his wife and children. It was currently believed that he had become an Immortal; though some said he was still living in Chehkiang under an assumed name. Deified in the 11th century under the title of 壽春眞人.

1508 **Mei Kao** 枚皐 (T. 少孺). 2nd cent. B.C. Son of a concubine, whom his father had taken when an official in western China. Upon the latter's return, his mother refused to accompany him; and Mei Kao remained with her until he was 17, when he entered into public life, subsequently finding his way to the capital and rising to high office under the Emperor Wu Ti. He was a clever poet, but spoilt his compositions by indulging in too humorous a strain. Yang Hsiung said, "In the crisis of war, amid the din of troops and among hurrying messengers, give me Mei Kao."

1509 **Mei K'o-ch'êng** 梅穀成. 18th cent. A.D. Grandson of Mei Wên-ting, and like him a distinguished writer on astronomy. Was canonised as 文穆.

1510 **Mei Wên-ting** 梅文鼎. (T. 定九 and 勿庵). A.D. 1632–1721. A native of Anhui. Author of many astronomical works. He discussed and compared Chinese and Western methods of computing time, and corrected the section on astronomy in the

History of the Mings. His 天學疑問 *Introduction to Astronomy* was revised by the Emperor K'ang Hsi himself.

Mei Yao-ch'ên 梅堯臣 (T. 聖俞). A.D. 1002–1060. A native of 宛陵 Wan-ling in Anhui, who distinguished himself as a poet under the Sung dynasty. He inherited official rank, and in 1056 he was summoned on account of his poetic ability to the Imperial Academy, rising to be a second-class secretary. In consequence of his work on the T'ang dynasty, he was placed on the commission to prepare the New History of that period, but died before its completion. Author of the 小專, the 孫子注, and the 文集, works explanatory and illustrative of the *Book of Odes.* Ou-yang Hsiu, parodying the Confucian *Analects*, XX. 3, said of him that he "knew words." 1511

Mên Ta 門達. Died A.D.? 1464. A eunuch of 豐潤 Fêng-jun in Chihli, and an hereditary officer of the Body-guard, who was charged by the Emperor Ying Tsung with the management of criminal investigations. He assisted in the restoration of Ying Tsung in 1457, for which service he was promoted in rank and received the sole charge of the criminal department. The Emperor, who had a horror of cabals, used the Guards as detectives; and Mên Ta and 逯杲 Lu Kao established a tyranny thereby, even the highest officials bribing to escape prosecution. Princes were included in the frequent State trials; and after Lu Kao had been slain by the son of Ts'ao Chi-hsiang in 1461, Mên Ta spread his net so widely that the palace prison had to be enlarged. On the Emperor's death, he was banished to the Kuangsi frontier, where he died. 1512

Mencius. See **Mêng K'o.**

Mêng Ch'ang 孟嘗 (T. 伯周). 2nd cent. A.D. A native of Shang-yü in Chehkiang, who rose to be Governor of 合浦 Ho-p'u in Kuangtung. On reaching his post he found that the greed and corruption of his predecessor had almost put an end to the 1513

valuable pearl-fisheries on that coast; but with the disappearance of evil practices the trade soon revived. When forced by ill-health to retire, the people positively would not let him depart, crowding round and hanging on to his chariot, so that he was obliged to run away at night and hide himself in the marshes.

1514 **Mêng Ch'ang** 孟昶. Third son of Mêng Chih-hsiang, whom he succeeded in A.D. 935 as second sovereign of the Later Shu State. He led a life of debauchery and extravagance until he surrendered in 965 to the generals of the founder of the Sung dynasty.

1515 **Mêng Ch'ang-chün** 孟嘗君. Died B.C. 279. A native of the Ch'i State, whose real name was 田文 T'ien Wên. In B.C. 299 he became Minister to the Ch'in State; but rumours of his intention to scheme for the ultimate advantage of his native State reached the ears of king Chao Hsiang, and he was thrown into prison. He would have been executed, had not the king's favourite concubine wished to possess a fur robe which Mêng had already given to his Majesty. One of his retainers, however, was a clever thief, and he recovered the robe and handed it over to the lady, who in return persuaded the king to let Mêng go. But the king soon repented, and sent a courier after him; and Mêng would have been captured at the frontier-gate, which could not be opened before cock-crow, had not another of his retainers been able to imitate the crow of a cock, so that the gate was thrown open and Mêng escaped to Ch'i. He then led a campaign against Ch'in, and succeeded in checking for a while the ambitious designs of its ruler. Mêng always lived in great state. He had as many as three thousand retainers, all of whom wore shoes embroidered with pearls; and his abode was popularly styled 小天下 a little empire in itself. In later ages Wang An-shih held him up to ridicule. "No true man of genius," he writes, "would condescend to associate with imitators of cocks and dogs."

Mêng Chia 孟嘉 (T. 萬年). 4th cent. A.D. A native of Chiang-hsia in Hupeh, who served with distinction under Yü Liang, and afterwards as military secretary under Huan Wên. His name has been handed down in connection with a picnic at which his hat was blown off by the wind, he himself remaining all the time quite unconscious of his loss! 1516

Mêng Chih-hsiang 孟知祥 (T. 保胤). Died A.D 935. An official of the Chin State, who became Governor of Ch'êng-tu and western Ssŭch'uan. Organising a large army, he annexed eastern Ssŭch'uan, the Governor of which had revolted. In 933 he was made Prince of Shu, and in 934 he threw off his allegiance and proclaimed himself first sovereign of the Later Shu State. Canonised as 高祖. 1517

Mêng Hao-jan 孟浩然. A.D. 689—740. A native of Hsiang-yang in Hupeh, who on failing to achieve success at the public examinations retired to the mountains and led the life of a recluse. He became a poet of the first rank, and his writings attracted the attention of Li T'ai-po, Chang Chiu-ling, and others. He used to seek inspiration by riding on a donkey over the snow. At the age of 40, he issued from his retreat and went to the capital. There he was one day conversing with Wang Wei, the famous poet, who had obtained for him a small official post, when word went round that the Emperor was coming. Mêng hid himself under a couch; but Wang Wei confessed his presence to the Emperor. The latter, after a little friendly banter, mingled with compliments to his poetic genius, allowed Mêng to return home in peace. He is variously spoken of as 鹿門 Lu-mên, Hsiang-yang, and 清發. His personal name appears to have been 浩 Hao; and Hao-jan, by which he is generally known, his style. 1518

Mêng-hsün 蒙遜. Died A.D. 434. Nephew of two chiefs of a Turkic tribe who were put to death by Lü Kuang in revenge for 1519

his defeat by the Western Ch'ins. Joining Tuan Yeh, he murdered and succeeded him, at first with the title of Duke; and after proclaiming himself Prince of 河西 Ho-hsi in 412, he finally became an Imperial vassal. In 420 he annexed the Western Liang[a] State. He was succeeded by his son 牧犍 Mu-chien, but in 439 his territory became a prey to the Wei State.

1520 **Mêng I** 蒙毅. Died B.C. 209. Brother to Mêng T'ien, and Minister under the First Emperor. At the instigation of the eunuch Chao Kao, he was put to death by Hu Hai as a dangerous person.

1521 **Mêng K'ang** 孟康 (T. 公休). 3rd cent. A.D. A descendant in the 18th generation from Mencius. He served under the Emperor Ming Ti of the Wei Kingdom, but is best known by his commentary on the *History of the Han Dynasty*.

1522 **Mêng K'o** 孟軻 (T. 子輿 and 子車 or 子居). B.C. 372—289. A native of 鄒 Tsou, in modern Shantung, known to foreigners as Mencius, which is the Latinised form of 孟子 *Mêng Tzŭ*, the philosopher Mêng. His father's name was 孟激 Mêng Chi (T. 公宜), and his mother's maiden name was 仉 Chang. It was under the care of the latter that he was brought up, and her name remains a household word to the present day. After the death of his father, he lived with his mother near a cemetery, the result being that he began to reproduce in play the solemn scenes which were constantly enacted before his eyes. His mother accordingly removed to another house, near the market-place; and before long the little boy forgot all about funerals, and played at buying and selling goods. Once more his mother disapproved, and once more she changed her dwelling; this time to a house near a college, where he soon began to imitate the ceremonial observances in which the students were instructed, to the great joy and satisfaction of his mother. Later on he studied under K'ung Chi, the grandson of Confucius; and after having attained to a

perfect apprehension of the Tao of Confucius, became at the age of about 45 Minister under Prince Hsüan[a] of the Ch'i State. But the latter would not carry out his principles, and Mencius threw up his post. Thence he wandered away to several States, advising their rulers to the best of his ability but making no very prolonged stay. He then visited Prince 惠 Hui of the Liang State, and abode there until the monarch's death in B.C. 319. After that event he returned to the State of Ch'i and resumed his old position. In B.C. 311 he once more felt himself constrained to resign office and retired finally into private life, occupying himself during the remainder of his days in teaching and in preparing the philosophical record which now passes under his name. He lived at a time when the feudal princes were squabbling over the rival systems of Federation and Imperialism, and he vainly tried to put into practice at an epoch of blood and iron the gentle virtues of the Golden Age. His criterion was that of Confucius; but his teachings were on a lower plane, dealing rather with man's well-being from the point of view of political economy. He was therefore justly named by Chao Ch'i the 亞聖 Second Holy One or Prophet, a title under which he is still known. He was an uncompromising defender of the doctrines of Confucius, and he is considered to have effectually "snuffed out" the heterodox schools of Yang Chu and Mo Ti. As in the case of Confucius, his personal name 軻 K'o is taboo. In A.D. 1083 he was posthumously ennobled as Duke of Tsou, and in 1088 his tablet was placed in the Confucian Temple (see *Yen Hui*).

Mêng Kuang 孟光 *or* **Mêng Shih 孟氏**. The wife of Liang Hung (*q.v.*). 1523

Mêng Min 孟敏 (T. **叔達**). 2nd cent. A.D. A native of Chü-lu in Chihli, who when he had let fall a valuable vase, walked on without paying any attention to it. On being asked by Kuo T'ai (one account says by 林宗 Lin Tsung) what he meant by 1524

this, he replied, "The vase was broken; why waste any more time over it?" He was repeatedly pressed to take office, but always firmly declined.

1525 Mêng Pên 孟賁. A native of the Ch'i State, and a descendant of Tz'ŭ Fei, so powerful that he could tear the horns from a living ox. Once, when crossing a river, his boat was beset by two scaly dragons, one on each side. Asking the boatmen if they had ever known any one to escape under such circumstances and receiving an answer in the negative, he leapt into the stream with his sword drawn, exclaiming, "Why should I care for this body of mine which is already doomed to destruction?" And he slew both the monsters. The Prince of Ching, in admiration of his bravery, appointed him one of his officers. Confucius, hearing of his exploit, cried out, "Stout indeed must have been that body destined to decay which showed itself capable of vanquishing such a danger." See *Hsia Yŭ.*

1526 Mêng T'ien 蒙恬. Died B.C. 209. Descended from ancestors who belonged to the Ch'i State, in B.C. 221 he was appointed to be Commander-in-chief of the forces of the First Emperor; and in 214, when things were more settled near home, he was sent at the head of an army of three hundred thousand men to subdue Honan, build the Great Wall, and strike terror into the hearts of the dreaded Hsiung-nu (see *Hu Hai*). After the death of the Emperor and the murder of Fu Su, he became an object of suspicion to the eunuch Chao Kao and was forced to commit suicide. He is the reputed inventor of the 箏 *chêng,* a kind of harpsichord, and also of the Chinese brush used as a pen; but some writers think that the latter invention was attributed to him only for the further glorification of his Imperial master, who wished everything to begin from his reign.

1527 Mêng T'o 孟佗 (T. 伯貝). 2nd cent. A.D. An official who

was appointed Governor of Liang[a]-chou in Kansuh, in return for a jar of wine presented by him to the powerful eunuch Chang Jang.

Mêng Tsung 孟宗 *or* **Mêng Jen 孟仁** (T. **公武**). 3rd cent. A.D. A native of Chiang-hsia in Hupeh, who served as keeper of the fish-ponds under the Emperor Wu Ti of the Chin dynasty. He was one of the 24 examples of filial piety. He would never taste anything just as it came into season before offering some to his mother. On one occasion the latter expressed a wish for some bamboo shoots; but it was too early in the year, and none were to be got. Mêng Tsung was strolling in the woods, lamenting his inability to please his mother, when suddenly bamboo shoots began to spring up around him. 1528

Mêng Yeh 孟業 (T. **敬業**). 6th cent. A.D. A native of **安國** An-kuo in Chihli, who rose to be Governor of **東郡** Tung-chün, and governed so wisely that several ears of corn — in one instance nine — grew upon one stalk. 1529

Mi Fei 米芾 (T. **元章**). A.D. 1051–1107. A native of Kiangsu, whose mother had been in attendance upon the Empress and who received in consequence a military appointment in Anhui. Summoned to be Court painter, he became a secretary in the Board of Rites, and subsequently went again into the provinces where he died. As a writer, his style was exaggerated and unconventional to the last degree; but as an artist he excelled, especially in landscape and figures of men and animals. He was a monomaniac on the subject of cleanliness, refusing to use towels or plates and bowls which had served for any one else. He spoke of a large and curiously-shaped boulder as "his brother," and altogether he was decidedly eccentric, a fact which considerably interfered with his success in official life. He was the author of the **畫史**, a work on the science of drawing, and also of the **寶晉英光集**. He gave himself the following sobriquets: **鹿門居士**, **海岳** 1530

外史, and 相陌漫士. He is also known as 米襄陽 Mi Hsiang-yang, from his birthplace which is said by some to have been Hsiang-yang in Hupeh.

1531 **Mi-ssŭ-han** 米思翰. A.D. 1633—1675. A Manchu, who inherited the title of Baron from his father 哈什屯 Ha-shih-tun, a distinguished official of the reign of Shun Chih. The Emperor K'ang Hsi rapidly promoted him to be a Minister of the Council and President of the Board of Revenue. In 1673 he urged the abolition of the Feudatories, Wu San-kuei, Kêng Ching-chung, and Shang K'o-hsi, the last named having asked leave to retire. The Imperial assent to this proposal led to rebellion, and he was successful in finding funds to send the flower of the Manchu forces to suppress it. Canonised as 敏果, and admitted in 1736 into the Temple of Worthies.

1532 **Mi Tzŭ-chia** 彌子瑕. 5th cent. B.C. A Minister of the Wei[a] State under Duke Ling. In spite of a law that any one using a royal chariot should have his feet cut off, on hearing that his mother was ill he at once ordered a chariot to be got ready and hastened in it to his mother's side; and the Duke, instead of punishing him, highly commended his filial piety. At another time, when walking in the garden with the Duke, he plucked a peach, and finding it sweet to the taste handed the remainder to his sovereign. For this act of familiarity he was put to death.

1533 **Min Sun** 閔損 (T. 子騫). 6th and 5th cent. B.C. A native of the Lu State, and one of the disciples of Confucius, by whom he was regarded as a "perfect man." He is one of the 24 notable examples of filial piety. His mother died when he was a child, and his father married again. The stepmother treated him badly in comparison with her own two sons, and gave him only garments made from rushes. One day, while driving his father in a carriage, he was so cold that he let the reins fall from his hands. His

father, on learning the reason, wished to put the woman away; but Min said, "If our mother stays, one child will be cold; if she goes, three boys will be lonely." He was posthumously ennobled as Duke, and in A.D. 720 his tablet was placed in the Confucian Temple.

Min Ti. See (Han) **Liu Hsieh**; (Chin) **Ssŭ-ma Yeh**; (L. T'ang) **Li Ts'ung-hai.**

Ming Huang. See **Li Lung-chi.**

Ming Jui 明瑞 (T. 鴿亭): Died A.D. 1768. A military official, who was sent in 1756 to hold a command in the army of the West, where he greatly distinguished himself. For his share in putting down the Ili rebellion, he was ennobled as Duke, and in 1762 was appointed Governor of that territory. In 1767, he became Governor General of Yünnan and Kueichou, and Commander-in-chief of the army collected for the invasion of Burmah. After enormous exertions and a protracted attempt at invasion, he was defeated; and being compelled to retreat through the jungle with the remnant of his forces, he at length cut off his queue and gave it to an attendant to carry back to Peking as a token of his loyalty, and then hanged himself from a tree. His servant wrapped his corpse in leaves, and it was ultimately conveyed to China. Canonised as 果烈, and included in the Temple of Patriots. See *Chao Hui.* 1534

Ming Ti. See (Han) **Liu Chuang**; (Wei) **Ts'ao Jui**; (Chin) **Ssŭ-ma Shao**; (E. Sung) **Liu Yü**; (Ch'i) **Hsiao Luan**; (N. Chou) **Yü-wên Yü.**

Ming Tsung. See (L. T'ang) **Li Ssŭ-yüan**; (Ming) **Chu Tsai-hou.**

Ming Yü-chên 明玉珍 (or 昊 Min). A.D. 1331–1366. A general under Hsü Shou-hui, who on account of famine in Hupeh, led an expedition to Ssŭch'uan to obtain supplies. Finding the people favourable to the overthrow of the Mongol dynasty, he took 1535

Chungking by surprise; and being appointed Governor by Hsü, proceeded to capture Ch'êng-tu. On the murder of Hsü, he declared his independence; and proclaimed himself 隴蜀王 ruler of the whole of Ssŭch'uan. In 1363, after annexing Shensi and part of Yünnan, he changed his title to that of Emperor, taking Hsia as the style of his dynasty and basing many of his administrative arrangements upon those of the ancient dynasty of that name. He allowed no Taoist or Buddhist worship except that of Maitrêya Buddha. Frugal in his own life and a friend to learning, he gave the people peace and rest. He was succeeded by 明昇 Ming Shêng, whose refusal to attend the Ming Court and resistance to is decrees led to the subjugation of Ssŭch'uan in 1371.

Ming Yüan Ti. See **Toba Ssŭ.**

Mo Chu. See **Ch'êng T'ien T'ai Hou.**

1536 **Mo Hsi** 妹喜. 18th cent. B.C. The favourite concubine of the tyrant Chieh, to whom she was presented by the conquered chieftain of 有施 Yu-shih in modern Shantung. For her sake Chieh gave way to the wildest excesses; hence the fall of the Hsia dynasty was popularly said to be due to Mo Hsi.

1537 **Mo Ti** 墨翟 *or* **Mo Tzŭ** 墨子. 4th and 5th cent. B.C. A philosopher of the Sung State, who propounded a doctrine of "universal love," in opposition to the "selfish" school of Yang Chu, as the proper foundation for organised society. He showed that under such a system all the calamities which men bring upon one another would altogether disappear, and that the peace and happiness of the Golden Age would be renewed. He was vigorously opposed by Mencius, who exhibited the unpractical side of an otherwise fascinating doctrine.

Mo Ti. See (Wu) **Sun Hao** (L. Liang) **Chu Yü-chên.**

1538 **Mou I** 牟夷. The fabled ventor of arrows, who flourished under the Yellow Emperor, B.C. 2698.

Mu-hua-li 木華黎. A.D. 1170–1223. Son of a Mongol chieftain who had sacrificed his life to save that of Genghis Khan. At his birth a white vapour issued from the tent, and the wise woman declared that he was no ordinary child. Ere long he distinguished himself by standing over Genghis Khan all night, while his master was sleeping in the open air, to protect him from the snow. On another occasion he saved him from brigands, three of whom he slew with three arrows, using a saddle as a shield, under cover of which Genghis succeeded in escaping. For many years he fought for the Mongol cause in China, capturing cities and defeating the Sung generals wherever he appeared. On his deathbed he regretted only that Pien-liang, the capital, was still able to hold out. Canonised as **忠武**. **1539**

Mu-jung Ch'ao 慕容超 (T. **祖明**). A.D. 385–410. Nephew of Mu-jung Tê, who was very fond of him and gave him the name of Ch'ao = Excelling. He was adopted as Heir Apparent, and mounted the throne of the Southern Yen State in 405. It was not long however before Liu Yü led an army against him, took him prisoner, and put him to death. **1540**

Mu-jung Ch'ui 慕容垂 (T. **道明**). A.D. 326–396. Fifth son of Mu-jung Huang. A clever boy, he grew to be 7ft. 4 in. in height, and was the pride of his father who predicted great things of him and named him **霸** Pa = Chief. This gave great umbrage to Mu-jung Tsun; and when in 348 the latter succeeded his father as Prince of Yen, he changed the Pa into Ch'ui = Decadent, as above. On his assumption of the Imperial title, Mu-jung Tsun created his brother Prince of Wu, and sent him to oppose Huan Wên. His splendid victory at Fang-t'ou brought him, however, as much hatred as fame; and being in danger of assassination, in 369 he was compelled to take refuge with Fu Chien, who appointed him Commander-in-chief and ennobled him as Marquis. He escorted **1541**

Fu Chien home after the disaster in Anhui; but on being sent afterwards to Shansi, he proclaimed himself Prince of Yen in 383, and in 386 adopted the Imperial title with his capital at 中山 Chung-shan in modern Chihli. From this date to his death he was chiefly engaged in warfare. Canonised as 世祖成皇帝 of the Later Yen State.

1542 **Mu-jung Ch'ung** 慕容冲. 4th cent. A.D. Brother to Mu-jung Hung; upon whose death he marched upon Ch'ang-an, and after a long siege captured and sacked it. He proclaimed himself Emperor of the Western Yen State, but was shortly afterwards murdered by his own soldiers. He was succeeded by four sovereigns, all of whom shared the same fate. The fifth, 慕容永 Mu-jung Yung, after vain attempts to extend his territory, was given up to Mu-jung Ch'ui, who put him to death; and in 394 the Western Yen State came to an end.

1543 **Mu-jung Hsi** 慕容熙 (T. 道文). A.D. 385—407. Youngest son of Mu-jung Ch'ui. He served in the army while Mu-jung Shêng was on the throne, and greatly distinguished himself by his prowess against the Koreans and the Kitan Tartars. When Mu-jung Shêng died, the Empress set aside the rightful heir and placed him on the throne, contrary to the general wish. His cruelty soon brought about a crisis, and he was assassinated by Mu-jung Yün, adopted son of Mu-jung Pao, whose other children he had put to death. Canonised as 昭文皇帝 of the Later Yen State.

1544 **Mu-jung Huang** 慕容皝 (T. 元貞). A.D. 297—348. Third son of Mu-jung Hui. He had a "dragon" countenance and fine regular teeth, and was 7 ft. 8 in. in height. Although somewhat of a martial turn of mind, he was an eager student of books and fond of astronomy. Succeeding to the rank of his father, in 337 he proclaimed himself Prince of Yen, but made no show of keeping up an independent Court. He spent his life in promoting the

welfare of his subjects, teaching them agriculture, sericulture, and archery, for the last of which monthly examinations were held, and also opening schools for the study of philosophy, etc. He built his capital at 龍城 Lung-ch'êng in Chihli; and after conquering northern Korea in 345, proclaimed himself independent He was killed by a fall from his horse in the hunting-field, and canonised by Mu-jung Tsun as 太祖文明皇帝 of the Earlier Yen State.

Mu-jung Hui 慕容廆 (T. 弈洛). A.D. 268—333. Son of **1545** a Khan of the Turkic tribe known as Hsien-pi, which had settled to the north of Peking. A bold handsome youth, he grew to the height of 8 feet; and when his younger brother usurped his rights, he gave in his allegiance to the ruling Emperor of the Chin dynasty. The latter was greatly pleased, and appointed him chief of the Hsien-pi tribe; and in 289 he was ordered to instruct his fellow-countrymen in agriculture and sericulture after the systems practised in China. In 307 he took the title of Great Khan of the Hsien-pi and in 326, after many years spent in the Imperial service, he was ennobled as Duke. He was canonised as 襄, and later on by his grandson, Mu-jung Tsun, as 高祖武宣帝 of the Earlier Yen State.

Mu-jung Hung 慕容泓. An officer in the service of Fu **1546** Chien. In A.D. 384 he left his post, collected an army of Turkic settlers in Shansi, and seized Hua-yin in Shensi. He then marched against Ch'ang-an, but was murdered on the way. See *Mu-jung Ch'ung.*

Mu-jung Pao 慕容寶 (T. 道祐). A.D. 355—399. Fourth **1547** son of Mu-jung Ch'ui, whom he succeeded in 396. Frivolous and worthless in his youth, as Heir Apparent he made an attempt to reform and gained the respect of all. Soon after his accession he undertook to make war against the Wei State, but his forces suffered a disastrous reverse. He himself fled to 蘭汗 Lan Han,

by whom he was put to death, together with his eldest son. Canonised by Mu-jung Shêng as 惠愍皇帝 of the Later Yen State.

1548 **Mu-jung Shêng** 慕容盛 (T. 道運). A.D. 373–401. Son by a concubine of Mu-jung Pao, whom he succeeded in 399. After putting to death his father's murderer, he proclaimed himself Emperor; but he was soon surrounded by conspirators, and at length perished in a night-attack upon his palace. Canonised as 昭武皇帝 of the Later Yen State.

1549 **Mu-jung Tê** 慕容德 (T. 元明). A.D. 336–405. Youngest son of Mu-jung Huang. His mother dreamt that the sun flew into her navel, after which she gave birth to him one day while lying asleep. Before he was 20, he was 8 ft. 2 in. in height, and a handsome, well-made man, with a mark on his forehead like the sun partly overlying the moon. He was a great student of books, and of a grave and upright disposition. After serving under Mu-jung Tsun and his father, he accompanied the former into captivity and was appointed by Fu Chien to be Governor of 張掖 Chang-yeh in Kansuh. He subsequently joined Mu-jung Ch'ui, and served as Minister under his son Mu-jung Pao; but in 398 he threw off his allegiance, and in 400 proclaimed himself Emperor of the Southern Yen State. He was succeeded by his nephew Mu-jung Ch'ao, and was canonised as 獻武皇帝.

1550 **Mu-jung Tsun** 慕容雋 (T. 宣英). A.D. 319–360. Second son of Mu-jung Huang. He was a handsome, intelligent boy, 8 ft. 2 in. in height, fond of books, and with a turn both for civil and military affairs. Succeeding his father as Prince of Yen in 348, he assumed the Imperial title in 352, changed the year-title and canonised his ancestors. He moved his capital to Yeh in Honan, and engaged in successful warfare with Fu Chien. Severe and dignified in manner, he never seemed to spend an idle moment, all his leisure time being devoted to the extension of literary

studies. Canonised as 烈祖景昭皇帝 of the Earlier Yen State.

Mu-jung Wei 慕容暐 (T. 景茂). A.D. 350–385. Third 1551
son of Mu-jung Tsun, whom he succeeded in 360. Fu Chien sent an army under Wang Mêng against him, and he was carried away captive, but he was spared and ennobled as Marquis. Fifteen years later, the operations of Mu-jung Ch'ui led him into a conspiracy against the life of Fu Chien. This was discovered, and he was put to death. Canonised by Mu-jung Tê as 幽皇帝.

Mu-jung Yün 慕容雲 (T. 子雨). Died A.D. 409. Adopted 1552
son of Mu-jung Pao, to whom he commended himself by his grave and reticent manners, and who ennobled him as Duke. He slew Mu-jung Hsi and mounted the throne of the Great (Northern) Yen State in 407, at the same time reverting to his original family name of 高 Kao. He was assassinated by two ladies of his harem, and canonised as 惠懿皇帝. He was succeeded first by 馮跋 Fêng Po, his Minister, who usurped the throne and held it until his death in 430; and then by his brother 高宏 Kao Hung, who succumbed in 436 to the constant attacks of the Wei State.

Mu Kung 木公. A legendary being, said to have been the 1553
first creature evolved from chaos, and subsequently the husband of Hsi Wang Mu.

Mu Kung of Ch'in 秦穆公 (named 任好). A famous 1554
feudal ruler, who in B.C. 660 succeeded his father upon the throne of Ch'in, and later on obtained the invaluable assistance of Po-li Hsi. He warred successfully against the Chin State, and aided in placing Ch'ung Erh upon its throne in 636. He soon became jealous of the rising influence of the Chins; and after suffering severe defeat at 殽山 Yao-shan in Honan, he was at length successful in checking the rival power. He subdued the 戎 Jung barbarians, and was rewarded by the Emperor with a gift of golden drums. He died in B.C. 621, and 177 persons were sacrificed at his funeral.

1555 **Mu Lan** 木蘭. 5th cent. A.D. A young lady, who when her sick father was summoned to his post as a soldier on the frontier, dressed herself up in his clothes and served in his place for twelve years without betraying the secret of her sex.

1556 **Mu Mu** 嫫母. The fourth in rank among the wives of the Yellow Emperor, B.C. 2698, and a wise though ill-favoured woman who ruled the Imperial household with great success.

1557 **Mu Shêng** 穆生. 3rd and 2nd cent. B.C. A scholar of the Han dynasty, who had been on friendly terms with Prince 元 Yüan of Ch'u before the latter's father came to the throne as first Emperor of the Han dynasty. The Prince appointed Mu to high office and treated him with great consideration, always giving him a very mild kind of sweet wine to drink instead of the usual strong liquor which he disliked. The same custom was observed for some time by Prince 戊 Wu, his son and successor; but at length the Prince forgot all about it. This so irritated Mu that he resigned office, crying out, "The Prince is neglectful; 'tis time I were gone, or soon I shall be in chains in the market-place!"

Mu Ti. See **Ssŭ-ma Tan.**

Mu Tsung. See (T'ang) **Li Hêng;** (Liao) **Yeh-lü Kung.**

1558 **Mu-t'u-shan** 穆圖善. Died A.D. 1887. A Manchu, who saw much service against the T'ai-p'ings and in the north-west. He was Tartar General at Foochow during the French attack in 1884, and in 1885 was sent as Imperial Commissioner to organise the defence of Manchuria.

1559 **Mu Wang** 穆王. Died B.C. 946. The fifth sovereign of the Chou dynasty, to the throne of which he succeeded in B.C. 1001. Famous for his campaigns and journeys in distant lands, whither he proceeded in a chariot drawn by eight marvellous steeds. He is said to have visited the K'un-lun mountains and the abode of Hsi Wang Mu; but all our knowledge of him is traditional and of the

slenderest character, the 穆天子傳, a work professing to give an account of his travels, being undoubtedly the compilation of a much later age.

Mu Ying 沐英 (T. 文英). Died A.D. 1392. A native of 1560
定遠 Ting-yüan in Anhui, who in 1384 was appointed Governor of Yünnan, an office held also by his sons in succession. In 1388 he gained a great victory over the Burmese, who were led by the rebel Chinese Commissioner 思倫發 Ssŭ Lun-fa, his cannon and powerful crossbows proving too much for the mailed elephants; and in the following year Burmah acknowledged the suzerainty of China. Posthumously ennobled as Prince, and canonised as 昭靖.

N.

Nan Tzŭ 南子. 6th and 5th cent. B.C. Sister of 朝 Ch'ao, a 1561
noble of the Sung State, with whom she had an incestuous connection, and afterwards wife of the Duke of the Wei State. Confucius was blamed by Chung Yu for allowing himself to be seen in her company.

Ng Choy 伍叙 (T. 文爵 and 廷芳. H. 秋庸). Born 1562
at Singapore in 1842, he was brought back to China at the age of four and was educated at a native school in Kuangtung until he was thirteen, when he went to St. Paul's College in Hongkong. There he remained until his twentieth year, at which date he entered the service of the Hongkong Government as interpreter in the law courts. In 1874 he went to England, entered at Lincoln's Inn, and was called to the Bar in 1877. After practising as a barrister in Hongkong until 1882, he joined the official staff of the Viceroy of Chihli. In 1895 he accompanied Chang Yin-huan upon his abortive peace-mission to Japan, and was also a member of the embassy of Li Hung-chang which three months later resulted in

the treaty of Shimonoseki. On returning to China he was appointed Vice President of the Imperial Clan Court, and soon afterwards one of the Senior Vice Presidents of the Board of War. He also became Superintendent of Imperial Railways. In 1896 he was appointed Minister to the United States.

1563 **Ni Hêng** 禰衡 (T. 正平). 2nd cent. A.D. A native of P'ing-yüan in Shantung, who was a clever but haughty young fellow and treated every one with contempt except K'ung Jung and a few others. K'ung Jung thought very highly of him and recommended him to Ts'ao Ts'ao, saying that one osprey was worth a hundred hawks. Ts'ao Ts'ao found he had a talent for playing the drum, and made him his chief drummer. Soon afterwards, on the occasion of a grand review, having received orders to put on a new uniform, he waited until the various grandees had assembled and then proceeded to play an air which drew tears from all present. After this, he advanced before Ts'ao Ts'ao, and solemnly stripping himself stark naked, put on the new uniform. K'ung Jung reported to Ts'ao Ts'ao that he had gone mad, and the latter sent him to Liu Piao. He treated Liu Piao so rudely that he was sent on to 黃祖 Huang Tsu, Governor of Chiang-hsia in Hupeh, who when he further misconducted himself, caused him to be put to death.

1564 **Ni Tsan** 倪瓚 (T. 元鎮. H. 荊蠻民, 淨名居士, 朱陽館主, 蕭閑仙卿, 雲林子明, 東海嬾瓚, 奚元朗, 元映 and 幻霞生). A.D. 1301—1374. A famous artist and recluse of the Yüan dynasty, popularly known as 無錫高士 the Recluse of Wu-hsi, from his home in Kiangsu. He refused to enter public life, and devoted his ample fortune to collecting old books and pictures. Deeply read, he affected archaic phrases and used only the *li* script. He was very timid and retiring, and a great stickler for cleanliness. Foreseeing the overthrow of the Yüan dynasty, he distributed his wealth among his relatives

and took refuge in obscure poverty, wandering about the lakes and rivers of Kiangsu.

Nieh Chêng 聶政. Died B.C. 397. A famous bravo who lived 1565
in modern Honan under the Chou dynasty. He was engaged by 嚴仲子 Yen Chung Tzŭ to assassinate 俠累 Hsieh Lei, a Minister of the Han[a] State. When the deed was done he committed suicide, having first mutilated himself beyond recognition in order to save his sister from implication in the crime. She however came boldly forward and recognised her brother's body, but overcome by grief, lay down beside the corpse and died.

Nieh I-chung 聶夷中. A scholar and poet of the 10th cent. 1566
A.D., known chiefly by a poem he wrote in commiseration of the hardships of the agricultural labourer.

Nien Kêng-yao 年羹堯. A.D. (?) 1665–1726. An official 1567
who rose to be Viceroy of Ssŭch'uan and Shensi, and who in 1724 was ennobled as Duke for his utter defeat of the Oelots under Blobdzang Tantsing. But he became suspected of harbouring rebellious designs, and was accused of amassing treasure and munitions of war. He was accordingly seized and put to death as a traitor.

Ning Ch'i 甯戚. 7th cent. B.C. A poor waggoner of the Wei[a] 1568
State, who was overheard singing a ballad and beating time on the horns of his oxen by Huan Kung of the Ch'i State, and at once taken into his employ, in which he rose to be a Privy Councillor.

Ning Tsung. See **Chao K'uo.**

Ning Wan-wo 甯完我 (T. 公甫). Died A.D. 1665. A 1569
native of 遼陽 Liao-yang, who joined the Manchus about 1616, and aided in the establishment of the Six Boards and the Censorate by the new dynasty in 1631. He was cashiered in 1636 for gambling, but subsequently became head of the commission entrusted with the compilation of the Ming History. In 1653 he rose to be a Minister of the Council, and in 1654 he exposed the misdeeds of the Grand

Secretary 陳名夏 Ch'ên Ming-hsia, retiring in 1658. Canonised as 文毅, and admitted to the Temple of Worthies.

1570 **Niu Chin** 牛金. A military official, who is said to have excited the distrust of Ssŭ-ma I in consequence of a prophecy in which horses and oxen were mysteriously mentioned in connection with succession to the throne. Ssŭ-ma I caused him to be poisoned, not knowing that another member of the Niu family had committed adultery with one of the concubines of the Prince of Lang-yeh. According to this story, the child born was named Jui, and in A.D. 318 he mounted the throne as Yüan Ti, first Emperor of the Eastern Chin dynasty (see *Niu Jui*).

1571 **Niu Hsien-k'o** 牛仙客. Died A.D. 742. A native of 鶉觚 Shun-ku in Kansuh, who distinguished himself as an official under the Emperor Ming Huang of the T'ang dynasty. His Majesty wished to make him a Minister of State, but was opposed in this by Chang Chiu-ling. Li Lin-fu, who saw a chance of ingratiating himself at Court, supported the Emperor, a step which ultimately led to his own advancement and to the banishment of his rival. Niu was appointed Minister, and later on was ennobled as Duke. though in reality nothing more than a tool in the hands of Li Lin-fu. Canonised as 貞簡.

1572 **Niu Hsiu** 鈕琇 (T. 玉樵). A student of folk-lore and popular superstition, who flourished in the 17th cent. A.D. His 臨野堂集 contains miscellaneous memoranda of men and things at the end of the last and beginning of the present dynasties.

1573 **Niu Hung** 牛弘 or 牛宏 (T. 里仁). Died A.D. 610. A native of 鶉觚 Shun-ku in Kansuh. Liberal-minded and studious, after serving as a Chamberlain under the N. Chou dynasty he rose to be President of the Civil Office under the founder of the Sui dynasty, of which he is considered to be the foremost scholar. He induced his master to collect by offer of reward the scattered

literature of China. In 607 he drew up a revised code of statutes, and he also edited the 五禮 *Five Ceremonies*. Ennobled as Marquis, and canonised as 憲.

Niu Jui 牛睿 (T. 景). A.D. 276—322. Great-grandson of the 1574
Emperor Wu Ti of the Chin dynasty (see *Niu Chin*). He took the surname Ssŭ-ma, and in 307 became Governor of Yang-chou, with his capital at the modern Nanking. Assisted by Wang Tao, he kept his province at peace amid the wars of the Eight Princes, 300—307. The Emperor Min Ti on his accession in 313 made him Prime Minister, and he ruled eastward from 陝 Shan-chou in Honan. He declined to move against the Hans, on the plea that the eastern provinces were still disturbed. Two years later he was placed in supreme control of all matters, civil and military. On the fall of Ch'ang-an, he made a feint of going to the rescue of his captured sovereign, who in 317 appointed him Regent, and in the following year he ascended the vacant throne. He failed to take advantage of the division of Han, partly owing to rivalry among his Ministers; and he could not save the territory north of the Yellow River from Shih Lo. He died while the rebellion of Wang Tun was threatening his throne. Canonised as 中宗元皇帝.

Niu Sêng-ju 牛僧孺 (T. 思黯). A.D. 778—847. A 1575
distinguished statesman under the T'ang dynasty, the rival of Li Tê-yü. After graduating in 806 at the head of the list, together with Li Tsung-min and Huang Fu-t'i, he rose to be President of the Censorate in 821 and a Minister of State in 823. In 825 he was ennobled as Duke; but finding himself powerless against the favourites of the Emperor Ching Tsung, he accepted the post of Commissioner at Wu-ch'ang, created specially for him. In 828, by the influence of Li Tsung-min, he returned to the capital and became President of the Board of War. His further career was a series of ups and downs. In 844 he was degraded on a charge of

complicity in the rebellion of 劉稹 Liu Chên; in 847 he was Junior Preceptor of the Heir Apparent. He was noted for his love of women, and was said to have had "twelve golden hairpins" (*sc.* concubines) in his establishment. Canonised as 文簡.

1576 **No Ch'a** 那吒. A supernatural being, variously described as god and demon, and identified by the Buddhists with the son of Vadjrâpani, the God of Thunder. He is depicted as riding through the heavens upon two fiery wheels, and holding in his hand a pagoda, for which his original thunderbolt has been mistaken by the Chinese.

1577 **No-yen-ch'êng** 那彥成 (T. 韶九 and 東甫. H. 繹堂). A.D. 1762–1833. Grandson of O-kuei. He graduated as *chin shih* in 1789, and ten years later was a Minister of the Grand Council. He was then sent to help in the suppression of the White Lily rebellion, which had already cost over Tls. 80,000,000. Very successful at first, on account of a check he was reduced in 1800 to the rank of a sub-Expositor of the Han-lin College. Restored to the Grand Council, he became Acting Viceroy of Shen-Kan in 1804, the Emperor warning him against trusting too much to himself and ignoring his colleagues. Transferred to Canton, it was through his representations that leave to trade was refused to Russian ships. In 1805 he was sent to Ili for bribing the coast pirates, and subsequently served several years in Turkestan, returning to Shen-Kan as Viceroy in 1809. In 1813 he was transferred to Chihli; and three years later he was sentenced to death for malversation while in Shensi, and only escaped banishment to Ili on the plea that his aged mother required his services. After a further period of disgrace and promotion he was sent again to Chihli, where he introduced in 1825 the sea-transport of tribute rice, as the Grand Canal was blocked, and also discharged no fewer than 23,000 superfluous official "runners" from his province.

Ordered to Turkestan, he obtained a prolongation of the terms of office for officials and permission for them and for the military to have their families with them. He established a market for trade with Bokhara and Badakshan, but his attempt to stop the export of tea, rhubarb, and sulphur to Khokand led to his degradation in 1831. Canonised as 文毅.

Nü Kua *or* **Nü Wa** 女媧. According to one account, the 1578
sister and successor of the legendary Emperor Fu Hsi. She had a human head with the body of a serpent, and assisted in settling the ordinance of marriage and the relations of the sexes. When Kung Kung rebelled, and the pillars of heaven were broken and the corners of the earth gave way, she melted down stones and repaired the damage. According to another account, Nü *and* Kua were brother and sister, and were placed at the creation on the K'un-lun mountains, the only two human beings in existence. Then they prayed, saying, "If thou, O God, hast sent us to be man and wife, the smoke of our sacrifice will stay in one place; but if not, it will be scattered." The smoke remained stationary.

Nü Ying 女英. One of the two daughters of the Emperor Yao, 1579
B.C. 2357, who gave them both as wives to his successor, the virtuous Shun. See *O Huang*.

Nurhachu (reigned as 天命). A.D. 1559–1626. The real 1580
founder of the Manchu power, who consolidated the petty tribes around his home, and in 1603 built the original city of Shingking. His careful administration attracted numbers of adherents, for whom he is said to have constructed the Manchu alphabet, founded upon that of the Mongols. He gradually extended his borders eastward, until in 1625 his frontiers reached to the sea on the east and to the Amoor on the north, 寧遠 Ning-yüan being almost the only possession remaining to the Mings beyond the Great Wall. In the same year his capital was moved to Moukden, then called 瀋陽

Shên-yang, which had been captured in 1621. Canonised as 太祖高皇帝.

O.

1581 **O-êrh-t'ai** 鄂爾泰 (T. 毅庵). Died A.D. 1745. An Imperial clansman, who graduated as *chü jen* in 1699 and soon after became a secretary in the Imperial household. Rising by 1725 to be Viceroy of Yünnan and Kueichou, he busied himself with the local aborigines, striving to bring their territories under the Chinese administrative system. After several revolts, which he put down with great severity, he quelled all opposition right up to the Laos border, tribute being duly paid by the Shan States in 1730. In 1732 he was ennobled as Baron, and became President of the Board of War and Member of the Grand Council. For the rest of Yung Chêng's reign he was chief favourite and adviser, and to him alone were entrusted the Emperor's dying commands. The Emperor Ch'ien Lung also treated him with extreme consideration, and at death accorded him a place in the Imperial Temple.

1582 **O Huang** 娥皇. Sister to Nü Ying, and one of the two daughters of the Emperor Yao, B.C. 2357, who gave them both in marriage to his successor, the virtuous Shun. When their husband died and was buried near the river Hsiang[a], they wept so copiously over his grave that their tears speckled the bamboos growing near, thus giving rise to the variety known as the speckled bamboo. Hence the two ladies are spoken of as 湘夫人.

1583 **O-kuei** 阿桂 (T. 廣廷. H. 雲巖). A.D. 1717—1797. Graduated as *chü jen* in 1738, and became secretary in a Board. In 1748 he went on the campaign against the rebels in Chin-ch'uan; and later on earned a name for himself by suppressing a Mongol rebellion in Uliasut'ai, and in 1754 became Assistant Military Governor of Ili. In 1758 he was stationed at Tarbagatai, and in

1759 he recovered all the cities which had been seized by the Sungar rebels. By his advice the New Dominion was occupied by soldiers, a chain of posts established, and cities built at Urumtsi and other places, the Emperor standing in great fear of Russian encroach ents. In 1761, when his portrait had been enshrined as the s enteenth among the heroes of the conquest of Turkestan, he was appointed President of the Board of Works and Military Governor of Ili. After serving in Ssuch'uan against the Ush tribes, he was sent in 1768 to check a Burmese irruption. Reaching Momein in November, he advanced early next year; and after defeating a Burmese flotilla laid siege to Kaungtôn. This place offered a long resistance, and O-kuei was on the point of withdrawing his army, decimated by pestilence, when the Burmese accepted a treaty and promised tribute and a cession of territory. In 1770 he was sent to Momein to receive the tribute; but it was not forthcoming, and the Burmese kept his messenger a prisoner. He suggested letting the matter stand over, for which he was cashiered in 1771 but was allowed to serve under the new general. Soon after this he was sent again to Chin-ch'uan, and in 1772 succeeded to the command, on the defeat of the Imperial forces. For the next two years he was campaigning on the Ssŭch'uan frontier, and for various successes was ennobled as Duke and appointed to be President of the Board of Revenue, being received by the Emperor with extraordinary honours. The Burmese envoys having at length arrived, they were taken to the execution-ground, but were sent home again under escort; and next year O-kuei went back to Yünnan, and a Burmese decennial tribute was agreed upon. For this he was made a Grand Secretary; and then followed various important missions to the Yellow River, to inspect the sea-wall at Hangchow, and to put down revolts in Kansuh. From 1787 to 1792 he was again in the west, engaged in putting down rebellion.

On his death he received a public funeral, and the Emperor paid a visit of condolence in person. Canonised as 文成.

1584 **O-lan-t'ai** 阿蘭泰. Died A.D. 1699. A Manchu, who rose from *bitgeshi* or clerk to be in 1683 a Vice President of the Board of War. In the following year he and Ch'ên T'ing-ching were specially chosen to look after the coinage. Passing through various Boards, he became a Grand Secretary in 1689. In 1696, during the expedition against Galdan, he was at first left to deal with memorials but was afterwards in close attendance upon the Emperor K'ang Hsi. Canonised as 文清, and in 1732 included in the Temple of Worthies.

1585 **O-li-kun** 阿里衮 (T. 松崖). Died A.D. 1770. Son of O-yi-tu. He held several Governorships in the provinces, and also saw service in the west. In 1764 he was appointed an Assistant Grand Secretary, and four years later was sent to Yünnan to prepare for the invasion of Burmah. He died soon after the invasion had begun. Canonised as 襄壯, and included in the Temple of Worthies. See *Chao Hui*.

1586 **O-lo-têng-pao** 額勒登保 (T. 珠軒). A.D. 1747—1805. A Manchu General, who with the aid of Tê-lêng-t'ai succeeded in suppressing the insurgent bands which from 1797 to 1804 harassed Hupeh, Ssŭch'uan, Shensi, and Kansuh. It is recorded of him that he acquired the art of war from a Manchu translation of the *Romance of the Three Kingdoms*. He was ennobled as Duke, canonised as 忠毅, and a special shrine, to which the Emperor gave the name 褒忠, was erected in his honour.

1587 **O-pi-lung** 遏必隆. Died A.D. 1673. The son of O-yi-tu by an Imperial Princess. He inherited his father's title of Viscount, but soon lost it for screening his brother's attempt to pass off a spurious child as his own. Fought in 1645 against the rebels in Hupeh, and in 1651 received the title of Duke, forfeited by his

nephew. He was one of the Regents during the minority of the Emperor K'ang Hsi, and was implicated in the misdeeds of Ao-pai, one of his fellow-Regents, but was pardoned. Canonised as 恪僖.

O-sê-ho 額色赫. Died A.D. 1661. Employed as a confidential messenger by the Emperor T'ai Tsung of the present dynasty, he rose in 1651 to be Grand Historiographer and Minister of the Council. He was frequently Chief Examiner, and also prepared the 資政要覽, a record of the doings and sayings of loyal Ministers, filial sons, worthies, and upright officers. In 1656 he was sent on an embassy to Korea. Canonised as 文恪, and admitted into the Temple of Worthies. 1588

O-yi-tu 額亦都. A.D. 1573—1662. A noted general under the Emperor T'ai Tsu of the present dynasty, and one of his Five Ministers (see *Hu-êrh-han*). Canonised as 宏毅. 1589

Ogotai Khan 窩闊台. A.D. 1185—1241. Third son of Genghis Khan, whom he succeeded as Khan of the Mongols in 1229. With the aid of Yeh-lü Ch'u-ts'ai, who was entirely trusted by him, he introduced regular administration, taxation, ceremonial, and criminal jurisprudence. In 1236 he instituted paper-money and a regular system of education; and the following year saw the first Mongol official examinations, at which captive Sung scholars were also allowed to compete. But war was the chief pursuit of Ogotai. In 1231 Korea was attacked; in 1234 the Chin[a] dynasty was extinguished, with the help of the Sungs, who soon broke the treaty and were in turn invaded; and in 1236—37 Ogotai campaigned in Central Asia. He died of a drinking-bout succeeding five days of hard hunting, and his sixth Empress 乃馬眞 Naimachên seized the Regency, in defiance of Ogotai's wish to be succeeded by his grandson. At the close of his reign the boundary of the Mongols and the Sungs west of Yang-chou was practically the Yang-tsze. Canonised as 太宗. 1590

1591 **Ou-yang Hsi** 歐陽歙 (T. 正思). 1st cent. A.D. A native of 千乘 Ch'ien-ch'êng in Shantung, who came of a family of scholars and held office under Wang Mang the Usurper. Later on his fame as a philosopher and teacher attracted the notice of the first Emperor of the Han dynasty, and he was promoted to high office and ennobled. However he became mixed up in some treasonable designs, and was thrown into prison, where he died.

1592 **Ou-yang Hsiu** 歐陽修 (T. 永叔. H. 醉翁 and 六一居士). A.D. 1007—1072. A native of Lu-ling in Kiangsi; hence he is often called 廬陵先生. Losing his father at the age of four, he was brought up in narrow circumstances by his mother who taught him to write with a reed. By the time he was fifteen he had already acquired some reputation, aided in part by the discovery in a box of waste paper of a bundle of Han Yü's drafts, upon which he formed his style. He could discuss history and politics with Yin Chu, and poetry with Mei Yao-ch'ên. Graduating first on the list of *chin shih*, he obtained employment in the capital; but his career was a chequered one, chiefly owing to the attitude he took up in favour of societies or associations of individuals for their common welfare, and to his spirited defence of Fan Chung-yen and others. After twelve years' service in the provinces he was entrusted with the preparation of the *New History of the T'ang Dynasty*, on the completion of which in 1060 he was appointed Vice President of the Board of Rites and a Chancellor in the Han-lin College, where he remained for eight years. In 1061 he became a State Counsellor and reformed the military administration, rising by 1065 to be President of the Board of War. Hostile to the innovations of Wang An-shih, in 1071 he obtained leave to retire, with the title of Junior Tutor of the Heir Apparent. Zealous for whatever he felt to be right, he never gave a thought to his own personal interests. Easy-going as an official, he was always ready

to befriend rising talent, and helped to bring forward Wang An-shih, Su Shih, Su Ch'ê, and other men of mark. Loving the ancients and true learning, he used his influence as Examiner in 1057 to check the growing craze for eccentric writing and reasoning. Besides the history mentioned above, he was author of the 集古錄, the earliest work on ancient inscriptions; of the 洛陽牡丹記, an elaborate treatise on the peony; of the 歸田錄, a small collection of anecdotes of the men of his time; of an exposition of the *Book of Odes*, etc. etc. Su Shih says of him that in the discussion of great principles he resembled Han Yü, in the treatment of public questions he resembled Lu Chih, in recording events he resembled Ssŭ-ma Ch'ien, and in the composition of poetry he resembled Li Po. Fond of wine and company, he spoke of himself in one of his most famous essays as "the drunken Governor, an old man with white hair, bald at the top of his head." He was canonised as 文忠, and in 1530 he was finally admitted into the Confucian Temple.

Ou-yang Hsüan 歐陽玄 (T. 原功). A.D. 1273–1357. A 1593
distinguished scholar and official of the Yüan dynasty, who served in the Han-lin College and was specially engaged in the preparation of State papers. His writings were collected under the title of 圭齋集. Posthumously ennobled as Duke, and canonised as 文.

Ou-yang Hsün 歐陽詢 (T. 信本). A.D. 557–645. A native 1594
of 臨湘 Lin-hsiang in Hunan, whose father was put to death for rebellion and who was brought up during his early youth in concealment. He was exceedingly clever, and possessed the useful faculty of being able to read several columns of a book at a glance. He entered the service of the Sui dynasty; and when the first Emperor of the T'ang dynasty, who had previously been a friend of his, came to the throne, he was at once promoted to be a Supervising Censor. Famous as a calligraphist, he began by imitating

Wang Hsi-chih; but he soon formed a school of his own, and gained such reputation that envoys were sent from Korea to obtain specimens of his style. See *Ou-yang T'ung.*

1595 **Ou-yang T'ung 歐陽通.** 7th cent. A.D. Son of Ou-yang Hsün, and like his father a great calligraphist, the two being spoken of as the Elder and Younger Ou-yang. In 677 he was a Court official, when the death of his mother caused his retirement. Summoned to return before the mourning period had expired, he appeared barefoot, refused to speak except on public business, and went back at night to sleep on a clod by his mother's coffin. He kept this up for four years, never once changing his clothes. He subsequently became implicated in the plot to make Wu Ch'êng-ssŭ Heir Apparent, and was put to death. Latterly he had grown very particular about his writing materials, and would use only brushes of wild cat's or hare's hair, mounted in holders of ivory or rhinoceros' horn.

P.

1596 **Pa-ssŭ-pa 巴思巴.** Died A.D. 1279. Bashpa, a Tibetan priest, who became the confidential adviser of Kublai Khan during his career of conquest in China. In A.D. 1260 he was appointed State Preceptor and the recognised head of the Buddhist Church. He constructed an alphabet for the Mongol language, and was rewarded for his services with the title of 大寶法王 Great Prince of the Holy Law of Buddha.

1597 **Pan Chao 班昭 (T. 惠姬).** 1st cent. A.D. Sister to Pan Ku. She married an official named 曹壽 Ts'ao Shou (T. 世叔), but was left a widow in early life, and henceforth devoted her energies to literature and to the education of her son. A deep student of history, upon her brother's death she was found competent to continue and complete the great historical work in which she

had aided him during his life. She was also the author of the 女誡, a volume of moral advice to young women, and of many poems, essays, etc. She was admitted to be a lady-in-waiting to the Empress, under the title of 曹大家 (*Ku*) the Lady Ts'ao.

Pan Ch'ao 班超 (T. 仲升). A.D. 31—101. Younger brother 1598
of Pan Ku, the historian. As a youth he was very ambitious and neglectful of small ceremonies, albeit filial and respectful to his parents. The family was poor; yet in spite of having to earn his living by daily labour, he managed to give himself a good education. At length, in 62, he obtained a small government post, and removed with his mother to the capital. There he was unable to keep a servant, and was forced to earn money as a copyist. One day, tired out, he flung down his pen and exclaimed, "A hero should have other aims than these. Like Fu Chieh-tzŭ and Chang Ch'ien he should win renown in foreign lands, and earn for himself the honour of an earldom. He should not waste his days over pen and ink." He then consulted a physiognomist, who told him that he had a swallow's beak and a tiger's neck; that he would fly and also eat meat, and be the Marquis of a myriad miles away. His brother Pan Ku managed to get him a better post, and later on he was attached to the expedition of Tou Ku against the Hsiung-nu. He so distinguished himself that in 73 he was dispatched by Tou Ku on a mission to the kingdom of 鄯善 Shan-shan in Turkestan. The Hsiung-nu sent an envoy at the same time; whereupon Pan Ch'ao and a number of his adherents set upon the Hsiung-nu envoy, and cutting off his head showed it to the king of Shan-shan. This so impressed the king that hostages were given, and Pan Ch'ao returned in triumph to Tou Ku. He was then sent at the suggestion of the Emperor to the kingdom of Khoten, whither he proceeded with a force of only some thirty armed men. But his previous exploit had so terrorised the various petty States of

Turkestan, that he had no difficulty in persuading the king of Khoten to own allegiance to China and provide him with money and troops. He advanced to Kashgar and Bactria and on through a large area of Central Asia, cutting off the heads of recalcitrant rulers and accepting the voluntary submission of others, until more than fifty of these kingdoms had submitted to the Chinese yoke. For these services he was ennobled as Marquis, thus fulfilling the words of the physiognomist. In A.D. 100 he petitioned to be allowed to retire, and his request was backed by the entreaties of his famous sister Pan Chao. After 31 years spent in Central Asia, he returned to China, where he died during the autumn, the Emperor sending his own private physician to attend him. See *Kan Ying*.

1599 **Pan Chieh-yü** 班婕妤. 1st cent. B.C. A lady of the seraglio, who was for a long time chief favourite of the Emperor Ch'êng Ti of the Han dynasty, "Chieh-yü" being a title conferred upon the Imperial concubine most distinguished for literary abilities. On one occasion the Emperor wished her to drive with him in his chariot. Upon which she said, "Your handmaid has heard that the wise rulers of the Three Dynasties of old were always accompanied by virtuous Ministers, but never that they drove out with women by their side." She was ultimately supplanted in the affections of the Emperor by the more famous Chao Fei-yen. She thereupon forwarded to the Emperor a fan, inscribed with some lines complaining bitterly that she herself had been treated like a fan in autumn,

> . . . . . laid, neglected, on the shelf,
> All thought of bygone days, like them, bygone.

She then retired to a separate palace, in attendance upon the Empress Dowager to whom she had always been closely attached. The phrase "autumn fan" has passed into the language, and is figuratively used of a deserted wife.

1600 **Pan Ku** 班固 (T. 孟堅). Died A.D. 92. Son of Pan Piao.

At nine years of age he was already good at composition, and as he grew up his learning became very extensive and profound. After the death of his father he devoted himself to the great historical work, the foundations of which had been to some extent laid by the latter, especially clearing up points which had previously been doubtful. For this he was impeached, on the ground that he was altering the national history at his own discretion, and was arrested and thrown into prison. His brother Pan Ch'ao, however, was able to satisfy the Emperor as to the real character of his efforts, and he was at once released and entrusted with the biography of the first Emperor of the Eastern Han dynasty. Before his own work was brought to completion, he became involved with the party of Tou Hsien whom he had accompanied upon his campaign into Mongolia, and being cast into prison died there. The Emperor handed over the unfinished history to Pan Chao, his gifted sister, by whom it was finally completed. Also author of the 白虎通.

Pan Piao 班彪 (T. **叔皮**). A.D. 3—54. A native of An-ling 1601
in Shensi, and father of the historian Pan Ku. Fond of antiquity and grave of demeanour, he retired into seclusion in Kansuh, taking refuge with Wei Hsiao from the troublous times which ushered in the Eastern Han dynasty. He subsequently passed into Ho-hsi, where he became confidential secretary and adviser to the Commander-in-chief. The memorials of the latter attracting the Emperor's attention by their vigour and pointedness, his Majesty enquired as to what assistance he had in their preparation, and was informed that Pan Piao was the writer. He was summoned to Court and received a post; but retired on the plea of ill-health and devoted himself entirely to the study of history, preparing to continue Ssŭ-ma Ch'ien's work from the year B.C. 104, at which it had stopped

Pan-ti 班第. Died A.D. 1755. A Mongol, who after a distinguished 1602
career in Peking and the provinces, was entrusted in 1754 with

the war against the Sungars. As Pacificator of the North he led the northern division of 25,000 men and 70,000 horses from Barkul to the Borotala river where he met the western division, and in 1755 the combined forces conquered Ili with little or no fighting. For his services he was ennobled as Duke; but he was soon after cut off by Amursana, chief of the Khoits, who had vainly aspired to be Head of the Sungars under China, and he committed suicide. Canonised as 義烈 and included in the Temple of Worthies.

1603 **P'an Chi-hsün** 潘季馴 (T. 時良). A.D. 1519—1594. A native of 烏程 Wu-ch'êng in Chehkiang, who graduated as *chin shih* in 1550 and became Director General of the Yellow River in 1565. He lost office owing to a breach at 丕 P'ei-chou in 1571. In 1576 he was Governor of Kiangsi, and two years later was again placed in charge of the Yellow River, which had diverged northwards into its present course. By 1579 he had dyked the new river, and saved Huai-nan from inundation. In 1583 his defence of his patron Chang Chü-chêng caused him to be cashiered; but in 1588 he was once more at his old post. His labours affected his health, and in 1592 he took advantage of a dispute as to the method of dealing with a breach at 泗 Ssŭ-chou in Anhui, which imperilled the Imperial Mausolea, to retire from public life.

1604 **P'an En** 潘恩 (T. 子仁). A.D. 1494—1580. A native of Shanghai, who at six years of age could distinguish accurately the four tones. Graduating as *chin shih* in 1523, he entered upon a public career. After a rapid rise, he was imprisoned and degraded for some error in connection with the provincial examination-list in Shantung. Employed later on in Chehkiang, he gained considerable renown by his spirited resistance to the Japanese and finally rose to be President of the Board of War. Author of the 詩韻輯略, a work on the rhymes in the *Book of Odes*. Canonised as 恭定.

P'an Fei 潘妃. The favourite concubine of Hsiao Pao-chüan,

sixth sovereign of the S. Ch'i dynasty. She is said by some to have introduced the practice of cramping the feet, as still practised by Chinese women. On one occasion, when she was dancing before him, his Majesty cried out in rapture, "Every step makes a lily grow!" Hence the terms *golden lilies* and *lily hooks*, as expressions for women's feet. Her Imperial lover caused the streets through which she passed to be strewn with flowers made of gold-leaf; and on the soles of her shoes flowers were carved in relief, so that wherever she trod the impress of a flower was left upon the ground. She was slain in A.D. 501 by Hsiao Yen upon his entry into Nanking, though he only admitted with reluctance that the fall of the dynasty was due to her. In fact he wanted to keep her, but his Minister 王茂 Wang Mao insisted that she should be put to death.

P'an Fu-jen 潘夫人. 3rd cent. A.D. The daughter of a man 1606
whom Sun Ch'üan had condemned to death. She herself was shut up in the palace; but Sun Ch'üan hearing of her great beauty, gave orders that her portrait should be submitted to him. To escape his approval, she starved herself in the hope of spoiling her good looks; nevertheless, when Sun Ch'üan saw her portrait he struck the table with his amber sceptre and cried out, "She is indeed a goddess!" and forthwith took her into his seraglio.

P'an Ku 盤古. The first being brought into existence by 1607
cosmogonical evolution. The Great Monad separated into the Male and Female Principles (the *Yin* and the *Yang*). By a similar process these were each subdivided into Greater and Lesser, and then from the interaction of these four agencies P'an Ku was produced. He seems to have come into life endowed with perfect knowledge, and his function was to set the economy of the universe in order. He is often depicted as wielding a huge adze, and engaged in constructing the world. With his death the details of

creation began. His breath became the wind; his voice, the thunder; his left eye, the sun; his right eye, the moon; his blood flowed in rivers; his hair grew into trees and plants; his flesh became the soil; his sweat descended as rain; while the parasites which infested his body were the origin of the human race.

08 **P'an Lang** 潘閬 (T. 逍遙). 10th cent. A.D. A native of Chiang-tu in Kiangsu, who was a seller of drugs at Lo-yang and attracted much notice by his great poetical talents. By 996 his fame had reached the Court, and he received the honorary degree of *chin shih* together with an appointment in the Imperial Academy. Becoming mixed up in the affair of Lu To-hsün, he fled to the mountains disguised as a priest, and entered a monastery. Some verses however which he wrote for a bell-tower caused the other priests to suspect his identity, and he was once more obliged to flee; but he was soon forced to give himself up and was banished to 信 Hsin-chou, where he passed his time in composing poetry Some of his lines have taken their place as household words: —

So that my verse be rich and rare,
I reck not that my means are pare.

1609 **P'an Lei** 潘耒 (T. 次耕. H. 稼堂). A.D. 1646—1708. A profound scholar, whose wide range of learning included chronology and mathematics. He was especially skilled in ancient literature and in poetry. In 1679 he passed a private examination and was employed upon the *History of the Mings;* but the jealousy of his fellow-compilers, who were mostly *chin shih* graduates, led to his degradation, and he took the opportunity of the death of his mother to retire altogether. His poems, under the title of 遂初堂集 record impressions of famous spots visited by him. He also published an edition of the 日知錄 (see *Ku Chiang*), and the 類音, a pronouncing dictionary.

1610 **P'an Mei** 潘美 (T. 仲詢). A.D. 921—987. A native of Ta-

ming in Chihli, of a wild and masterful disposition in his youth. He served under the Emperor Shih Tsung of the Later Chou dynasty but joined the standard of Chao K'uang-yin, with whom he had been on terms of friendship, and aided him in establishing the Sung dynasty. Besides drawing up the inaugural proclamation, he went alone to interview the powerful 袁彥 Yüan Yen, and succeeded in securing his allegiance. His life was spent in fighting. After beating off the attack of Liu Ch'ang on Hunan, he reduced Kuangtung in 970, and four years later aided Ts'ao Pin to annex Kiangnan. For his services on the expedition of the Emperor T'ai Tsung against Shansi he was ennobled as Duke, and in 977 he became a Minister of State. Canonised as 武惠.

P'an Shih-ên 潘世恩 (T. 芝軒). A.D. 1769—1854. A native of the Wu District in Kiangsu, who graduated as first *chin shih* in 1793 and rose by 1833 to be principal member of the Council of State. In 1840, when the question of foreign relations came into prominence, he recommended a tolerant and conciliatory policy. In 1848 he became Grand Tutor, and in 1846 received the Yellow Jacket. In 1850 he retired, and in 1852 attended for the second time the Graduates' Banquet at which he had sat, a newly-made graduate, sixty-one years before. Upon his death he received a public funeral. Canonised as 文恭, and included in the Temple of Worthies. **1611**

P'an Ssŭ-ch'ü 潘思渠 (T. 熙方. H. 補堂). A.D. 1695—1752. An exemplary provincial official under the Emperor Ch'ien Lung. He introduced schools for the education of the aborigines of Hainan. He died while Governor of Fuhkien, where he was beloved by all. Canonised as 敏惠, and included in the Temple of Worthies. **1612**

P'an Yo 潘岳 (T. 安仁). 4th cent. A.D. A poet and official under the Chin dynasty. He was very handsome as a youth; and when he went out with his lute at Lo-yang, the ladies used to **1613**

pelt him with fruit. He rose to be Magistrate of 河陽 Ho-yang, which he caused to be planted over with peach-trees, whence it came to be known as the 花縣 Flowery District.

1614 **P'an Yü-lung** 潘育龍. Died A.D. 1719. A native of Kansuh, who rose from the ranks by his valour to be Commander-in-chief in Shensi. In 1712 he reported the seizure of 519 persons (? gipsies) who roved about with horses and camels, making their living by telling fortunes. Canonised as 襄勇

1615 **P'ang Hsün** 龐遜 (T. 元道). 8th cent. A.D. A native of Hêng-yang in Hunan, who devoted himself to a life of Taoist contemplation, and was known as 龐居士 Hermit P'ang. He threw all his valuables into the sea, saying that they were acquired with trouble and would be troublesome if given away. He once asked the famous Buddhist Patriarch Ma Tsu, "Who is he that is the companion of none?" "When you have drunk up the West River," replied the Patriarch, "then I will tell you." On his deathbed he sent for the Governor, and his last words to him were, "We should regard as subjective all phenomena within our ken, careful not to ascribe objectivity to such as lie beyond it."

1616 **P'ang Kung** 龐公 *or* **P'ang Tê-kung** 龐德公. 2nd cent. A.D. A native of Hsiang-yang in Hupeh, who lived with his wife upon the hills and never came down. Attracted by his fame, Liu Piao went to persuade him to take office, saying, "If every man cared only for his own salvation, who would care for the empire?" "Birds of the air," replied P'ang, "find their nests at night, and even the denizens of the great deep have some place of shelter. If every man has so much, what need to care for the empire?" Asked what he intended to bequeath to his posterity, he replied, "Other men bequeath to their descendants danger; I will bequeath peace."

1617 **P'ang Ts'an** 龐參 (T. 仲達) Died A.D. 136. A native of Honan, who graduated as *hsiao lien* and in 107 gained some distinction

by his operations against revolted Tangut tribes, for which services he was appointed Governor of Han-yang. There he won the hearts of the people by his wise and humane rule. On one occasion, he visited the famous recluse 任棠 Jen T'ang, who received his guest in utter silence, merely placing by the door-screen a root of garlic and a bowl of water, while he himself dandled his grandchild in the doorway. "Ah!" cried P'ang, after a moment's reflection, "I see what you mean. The water is an emblem of that purity which should be my aim; the garlic signifies that I should punish the overbearing; and the child is a type of the orphan and the friendless who should be my chief care." In 115 he was again employed against the revolted Tanguts, but suffered a serious defeat; whereupon he turned homewards on the plea of illness. He was then impeached for malingering, and thrown into prison. The influence of friends obtained his release and he was again raised to high office, once more to be cashiered on the ground of flood, famine, and like portents, but really in consequence of the murder by his wife of a child by a previous wife. In 135 he was restored to his post.

P'ang T'ung 龐統 (T. 士元. H. 鳳雛). A.D. 185—221. **1618**
A native of Hsiang-yang in Hupeh, who was a slow-witted youth and failed to attract attention until a physiognomist prophesied for him a brilliant future. He was taken up by Liu Pei and appointed Governor of 耒陽 Lei-yang in Hupeh. His administration however was not successful, and Liu Pei was informed that he had put a Bucephalus to uncongenial work. He was therefore appointed second in command under Chu-ko Liang and proceeded upon the expedition to Sstich'uan, where he was killed by an arrow at the siege of the city of 雒 Lo. Liu Pei, who could never speak of him without tears, canonised him as 靖.

Pao Chao 鮑昭 (T. 明遠). Died A.D. 466. A poet and **1619**

official who flourished under the Liu Sung dynasty. About the year 440 all the rivers and streams ran clear, which was considered to be a most auspicious omen and was celebrated by Pao in a famous poem. He was appointed secretary in the Grand Council by the Emperor Hsiao Wu Ti, and afterwards served under 劉子頊 Liu Tzŭ-hsü, the seventh of the Imperial Princes. When the latter was forced to commit suicide for his share in the rebellion of his brother Liu Tzŭ-hsün, Pao Chao perished at the hands of the excited soldiery. Author of the 蕪城賦, much admired by Tu Fu, who speaks of his verse as "elegant and refined."

1620 Pao Ch'ao 鮑超 (T. 春霆). A.D. 1818—1886. A native of Ssŭch'uan, who greatly distinguished himself as an Imperialist General during the T'ai-p'ing rebellion, being ennobled as Viscount for his services. In 1880 he became Commander-in-chief in Hunan, but retired two years later, broken down by the loss of his two sons in one of the Yang-tsze rapids above Ichang.

1621 Pao Ch'êng 包拯 (T. 希仁). Died A.D. 1062. A native of Ho-fei in Anhui, and a famous judge, commonly known as 龍圖 Lung-t'u from his having held the office of sub-Chancellor in the Lung-t'u Secretariat. In this capacity he gained great popularity by his unswerving integrity, which gave rise to the saying, "You can't bribe either Pluto or old Pao." His gravity of demeanour was such that he is said never to have been known to smile. Hence another saying, "Judge Pao laughs when the Yellow River is clear," — *sc.* very seldom. The collection of criminal cases published under his name and entitled 龍圖公案 is of course a forgery.

1622 Pao Chih 寶誌. Died A.D. 514. A native of Nanking, surnamed 朱 Chu, who is said to have been found as a babe in a hawk's nest. He belonged to the school of Bôdhidharma, in defence of which he wrote and preached. In 466 he adopted a roving life, and developed a marvellous capacity for appearing in two or three

places at once. Stories of his magical and prophetic powers are many. The founder of the Liang dynasty was his devout follower, and suffered him to enter the palace at will.

Pao Shu-ya 鮑叔牙, 7th cent. B.C. Minister to Huan Kung 1623
of the Ch'i State, and friend of the famous Kuan I-wu, or Kuan Chung.

Pao Ssŭ 褒姒. 8th cent. B.C. The daughter of a woman con- 1624
nected with the Palace. There was something suspicious about her birth, and orders were given that she was to be thrown into the river. She was however merely exposed in a piece of matting, in which condition she was found by a fugitive from justice and put out to nurse. When she grew up she was bought by a young man who was struck by her great beauty, and she was presented by him to the king of 幽 Yu (in modern Chihli) as a means of securing his father's release from prison. She at once became favourite concubine, and ere long the Queen was deposed and she was placed upon the throne, the Heir Apparent being banished to a distance. For her company the king neglected affairs of State, and the government began to fall into confusion. She was of a melancholy turn, never being seen to smile. She said she loved the sound of tearing silk, and to gratify her whim many fine pieces of silk were torn to shreds. At length the king offered a thousand ounces of gold to any one who would make her smile. His chief Minister suggested that the beacon-fires should be lighted to summon the feudatory princes with their armies, as though the royal House were in danger. The ruse succeeded; for in the hurry-skurry that ensued, Pao Ssŭ positively laughed outright. But when later on the barbarian hordes, instigated by the Heir Apparent, made a raid upon the capital and the beacon-fires were again lighted, no princes rushed to the rescue. The king took to flight, and was killed. Pao Ssŭ fell into the hands of the barbarian chief; and

when he in turn had to retreat by forced marches, she finally strangled herself.

1625 **Pao-yün 寶鋆** (T. 佩衡). A.D.? 1800—1891. Graduated as *chin shih* in 1838, and entered the public service. By 1874 he had risen to be a Grand Secretary, Senior Minister of the Tsung-li Yamên, Member of the Grand Council, and Chancellor of the Han-lin College. Is included in the Temple of Worthies.

1626 **Pei Ch'i Kung-chu 北齊公主**. 6th cent. A.D. A princess of the Northern Ch'i dynasty, who when a child used to amuse herself and a foster-brother by playing with a bracelet which was one of her personal ornaments. In due course the boy was no longer allowed to enter the palace; but one day the princess, while visiting a temple, came upon him lying asleep. The sight revived old associations; and taking off her bracelet, she laid it gently in his bosom. When he awaked and recognised the bracelet, love kindled such a flame in his breast that it set fire to the temple!

1627 **P'ei Chi 斐垍** (T. 弘中). Died A.D.? 810. A Minister of the Emperor Hsien Tsung of the T'ang dynasty, who earned great fame by his outspoken reproofs. He induced the Emperor to check somewhat the growing power of the eunuchs, and to adjust the government rate of exchange for taxes. In 810 he retired in ill-health, and was degraded soon afterwards. He served for some years as Historiographer.

1628 **P'ei Chü 斐矩** (T. 弘大). Died A.D.? 630. Originally an official of the Northern Ch'i dynasty, he aided the founder of the Sui dynasty to put down a revolt in Kuangtung, and was much trusted by him. The second Emperor charged him with the trade relations between China and Central Asian tribes, and he presented to the Throne the **西域圖記**, a record of western countries compiled from accounts given him by envoys and traders. He encouraged the Emperor's plans of conquest and lofty ideas of his

own might, and remained pure amidst general bribery and corruption. In 615 he was forced to serve the rebel Yü-wên Hua-chi who had captured him on his way to Court. He afterwards helped the ignorant Tou Chien-tê to set up the dynasty of Hsia, and on his fall in 621 joined the T'ang dynasty and rose to be President of the Board of Revenue.

P'ei Hang 斐航. 9th cent. A.D. A young *hsiu ts'ai*, who 1629
happened to fall in with a beautiful girl named 雲英 Yün Ying who lived near Ch'ang-an in Shensi. Wishing to marry her, he was told that he must first produce a pestle and mortar of jade; and after some delay he managed to do so. These were used for preparing the elixir of life, and before long both he and his bride were admitted among the Immortals.

P'ei Hsing-chien 斐行儉 (T. 守約). A.D. 619–682. A 1630
native of Wên-hsi in Shansi, who distinguished himself as a military commander under the Emperor Kao Tsung of the T'ang dynasty. He waged successful campaigns against the Turfan and Turkic tribes of Central Asia, for which services he was made President of the Board of Rites and ennobled as Duke. He was also famous for his skill in calligraphy, and was often employed by the Emperor to write inscriptions on white silk. Canonised as 獻.

P'ei K'ai 斐楷 (T. 叔則). 3rd cent. A.D. A native of Wên- 1631
hsi in Shansi, who rose to high office under the Emperor Wu Ti of the Chin dynasty, having earned a reputation for sagacity before he was 20 years old. His grave beauty, to which was added profound learning, gained for him the sobriquet of 玉人 and attracted the notice of Chung Hui, who recommended him to Ssŭ-ma Chao. His latter years were clouded by a painful disease, and he died at the age of 55.

P'ei Tu 斐度 (T. 中立). Died A.D. 838. A native of Wên- 1632
hsi in Shansi. In A.D. 785 he graduated as *chin shih*, and entered

upon an official career. It had been predicted by a physiognomist that he would die of starvation. However, one day he picked up and restored to its owner a valuable girdle; and the next time the physiognomist saw him, he exclaimed, "Why, you have been laying up a store of merit! You have a splendid career before you." By the year 811 he had gained the confidence of the Emperor and was placed in general control of the military; and it was entirely due to his energy that 李愬 Li So was able to suppress the troubles in modern Honan and capture 吳元濟 Wu Yüan-chi, who was sent in a cage to the capital. For these services he was ennobled as Duke. At the death of the Emperor Mu Tsung in 826 he took a leading part in securing the throne for Wên Tsung, but not long afterwards he became disgusted with the turn of affairs, and retired from the political arena. He built himself a retreat; and there, with the poets Po Chü-i and Liu Yü-hsi, he enjoyed a life of literary repose until 837, when he was temporarily recalled to public life. In the following year he fell ill, and returned to his retreat where he died. Canonised as 文忠

1633 **P'ei Yen-ling** 裴延齡. A.D. 728–796. A native of Ho-tung in Shansi, who was taken up by Lu Ch'i and rose to fill various important posts. In 792 he was placed by Tou Ts'an in charge of the Finance Department; but knowing nothing of his duties, he devoted himself to pleasing the Emperor by making out imaginary surpluses. In the following year he became Vice President of the Board of Revenue, and compassed the dismissal of Lu Chih from his post as Minister. Cruel, vindictive and avaricious, he was universally loathed; yet he managed to retain his hold upon the Emperor, who during his last illness sent three times a day to make enquiries. He received the posthumous title of Pillar of the State, changed in the reign of the next Emperor but one to 繆 the Misleader. See *Fang Ch'êng*.

P'ei Yin 裴駰. 5th cent. A.D. Author of the 史記集解, 1634
the earliest commentary on the great history of Ssŭ-ma Ch'ien.

P'êng Ch'ung 彭寵 (T. 伯通). Died A.D. 29. A native of 1635
Nan-yang, who rose to be Governor of Yü-yang under the Emperor Kêng Shih of the Han dynasty. When Liu Hsiu was raising funds from among the nobles, P'êng sent in large subsidies of grain, in the hope of receiving some reward. But his friend 朱浮 Chu Fou wrote and reminded him of the man who had a litter of young pigs, all with white heads, of which he thought so much that he set off to present them to the Emperor. On his way he came to a place where all the pigs had white heads; and with feelings of chagrin and astonishment he at once returned home.- This story however did not prevent P'êng Ch'ung from appealing to Liu Hsiu, on his accession as first Emperor of the Eastern Han dynasty, for some mark of recognition; and when he received nothing, he turned his thoughts to treason. He was shortly afterwards assassinated while sleeping, and his head was sent in a bag to the Emperor who canonised him as 不義侯 the Disloyal Marquis.

P'êng Hsien 彭咸 A prehistoric statesman, who drowned 1636
himself owing to disappointment at losing the ear of his prince, and whose example is said to have suggested suicide to Ch'ü Yüan.

P'êng Lo 彭樂. 6th cent. A.D. A hero, who when his bowels 1637
protruded from a wound in battle, and he was unable to replace them, cut the part off with his sword and went on fighting.

P'êng P'êng 彭鵬 (T. 奮斯. H. 無山 and 古愚). A.D. 1638
1637—1704. A native of Fuhkien, who graduated as *chü jen* in 1660. In 1674 the rebel Kêng Ching-chung tried to force him to hold office, but P'êng took to his bed and refused to rise until the collapse of the revolt. As Magistrate of 三河 San-ho in Chihli he did his duty without fear or favour, and earned much fame by his wise and impartial decisions. The Emperor, passing

through in 1688, heard of his career and gave him Tls. 300 "to keep him honest." In 1691 he was a Supervising Censor, and denounced abuses right and left, which led to his banishment for three years. He subsequently rose to be Governor of Kuangtung. His hot temper often got him into trouble, but K'ang Hsi steadily befriended him as an honest man. His fame equalled that of Kuo Hsiu, with whom his name was often coupled by the people, and after death he was worshipped in Canton.

1639 **P'êng Shao-shêng** 彭紹升 (T. 允初). Graduated in A.D. 1769. An earnest student, he exhibited in his writings, especially in his work on the *Great Learning*, strong leanings towards the heresies of Buddhism. His 一行居集 is a literary miscellany confined entirely to Buddhist topics.

1640 **P'êng Shih** 彭時 (T. 純道). A.D. 1416—1475. A native of 安福 An-fu in Kiangsi, he graduated as first *chin shih* in 1448 and was at once employed in the Grand Secretariat; but by insisting on retiring to mourn for his stepmother, he offended the Emperor Ching Ti and was kept during his reign in the Han-lin College. In 1465 he became President of the Board of War. For thirty years he struggled, not wholly without success, to improve the government, his probity, industry, and earnestness compelling the lazy Emperor's admiration. But he was unable, owing to ill-health, to keep Wan An from power, or to check the rising influence of the eunuchs. Canonised as 文憲.

1641 **P'êng Tsu** 彭祖. A great grandson of the legendary Emperor Chuan Hsü, B.C. 2514. His real name was 籛鏗 Ch'ien Kêng, but he is known as above from the fief of P'êng, bestowed on him by the Emperor Yao. In B.C. 1123 he was already 767 years old, and he is said to have been over 800 when he disappeared into the west. He had ninety wives, and left two sons 武 Wu and 夷 I, who gave their names to the famous Wu-i (Bohea) range in Fuhkien.

P'êng Yü-lin 彭玉麟 (T. 雪琴). A. D. 1824—1890. A native 1642
of Hêng-yang in Hunan, who passed the examination for *hsiu ts'ai* only. In 1852 he was secretary to Tsêng Kuo fan, and in 1853 was placed in command of the Yang-tsze fleet and operated with success against the T'ai-p'ing rebels. On the fall of Nanking, he was ennobled as Duke and became a Junior Guardian of the Heir Apparent. In 1865 he was appointed acting Director General of the Grain Transport, but declined the post. In July 1868, partly with a view to recruit his health, which had been undermined by long warfare on the Yang-tsze, he obtained leave to go into mourning for his mother, who had died in 1852 when he was in active service. Owing however to the transfer of Tsêng Kuo-fan to Tientsin, he was unable to avail himself of this leave until 1877. In 1872 he resumed his command on the Yang-tsze, and during the next 10 years was frequently employed in investigating charges against various high officials. Ill-health drove him to apply for leave to vacate his post, which was granted on condition of his making an annual inspection of the Yang-tsze. In 1881 he was appointed Viceroy of the Two Kiang, but declined the post, recommending the appointment of Tsêng Kuo-ch'üan. In the same year he entered a vigorous protest against the use of ironclads and the introduction of railways. In 1883 he declined the post of President of the Board of War; after which he was sent to Canton to organise its defences, in view of a rupture with the French over Tongking. He remained at Canton as Imperial Naval Commissioner until Jan. 1886, during which period his proposals to get Siam to attack the French in Cambodia, and to invite Singapore Chinese to kill French officers and men, were coldly received at Peking. In May 1884 he protested strongly against peace with France. He retired to his home in Sept. 1886, and remained there, except for annual tours of inspection, until his death. He enjoyed an extraordinary reputation for fearless probity.

He was a bitter but straightforward opponent of foreigners in China, to whom he was known as "Admiral P'êng." A collection of his memorials, drafted by himself, has been published. Canonised as 剛直.

1643 **P'êng Yüan-ts'ai** 彭淵材. 11th cent. A. D. A native of 宜豐 I-fêng in Kiangsi, who was fond of roaming about and neglected his books. One day he returned with a bag full of something which he said would make him rich beyond the dreams of avarice; and when his friends crowded around, expecting to see gold and jewels, he drew forth a pen, some ink, and a copy of the *New History of the Five Dynasties* by Ou-yang Hsiu. He was Chief Musician in the Board of Music, and as a performer was regarded as one of the Three Wonderful Men of Hsin-ch'ang (see *Hung Chüeh-fan*). He declared that there were five points in life on which he felt aggrieved: that samli (a delicious fish) was so full of bones; that cumquats were so sour; that *shun* (an edible water-plant) was too cooling to the blood; that the cherry-apple had no smell; and that Tsêng Ts'an had written no poetry.

1644 **Pi Cho** 畢卓 (T. 茂世). 3rd and 4th cent. A.D. An official in the Board of Civil Office under the Chin dynasty, noted for his love of wine. On one occasion he broke into a neighbour's cellar, and was caught beside a wine-jar he had tapped. He was bound by the servants and kept until morning, when his identity was discovered and he was released. He subsequently served under Wên Ch'iao.

1645 **Pi Kan** 比干. 12th cent. B. C. A relative of the tyrant Chou Hsin, the last ruler of the Shang dynasty. He is said to have remonstrated with Chou Hsin upon his excesses; whereupon the latter cried out, "They say that a sage has seven orifices in his heart (the seat of the understanding). Let us see if this is the case with you." He then caused Pi Kan to be disembowelled before him.

1646 **Pi Shêng** 畢昇. 11th cent. A. D. A man of the people, who

lived under the reign of Jen Tsung of the Sung dynasty and was known as an alchemist, but is chiefly famous as the reputed inventor of movable-type.

Pi Yüan 畢沅 (T. 纕蘅 and 秋帆). A. D. 1729—1797. 1647
An official who served with distinction in Kansuh, and who after suppressing various White Lily and aboriginal risings became Viceroy of Hu-Kuang. He wrote several antiquarian works, among others an account of ancient inscriptions in Shensi. Also, an examination into the text of the *Tao Tê Ching;* a supplement to the history of Ssŭ-ma Kuang, entitled 續資治通鑑, extending from the beginning of the Sung to the end of the Yüan dynasty; and a large number of historical and other essays, poems, etc. etc. He gave to himself the sobriquet of 靈巖山人.

P'i Jih-hsiu 皮日休 (T. 襲美 and 逸少. H. 酒民). 1648
A poet of the T'ang dynasty, who graduated as *chin shih* in A. D. 867, and rose to be a Doctor of the Court of Sacrificial Worship. When Huang Ch'ao took Ch'ang-an, he employed P'i to compose sham prophecies, but put him to death because the prophecies read like criticisms on himself. Among other works, he edited the 茶經 *Tea Classic* of Lu Yü.

Pien Ch'iao. See **Ch'in Yüeh-jen.**

Pien Chuang Tzŭ 卞莊子. Chuang Tzŭ of Pien. A hero of 1649
old, said to have been fond of tiger-hunting. He was Governor of the District of Pien, under the Chou dynasty. 管豎子 Kuan Shu Tzŭ advised him to watch for two tigers eating an ox. "They would quarrel," he said. "and one would be killed and the other wounded. Then you could finish off the wounded tiger, and so secure the pair." His bravery was mentioned by Confucius.

Pien Ho 卞和. 8th cent. B. C. A man of the Ch'u State, who 1650
found a piece of pure jade on the mountains and hastened to present it to his Prince. The stone was declared to be false, and he was

sentenced to have his left foot cut off as an impostor. When the next Prince came to the throne, he presented the stone again and with a similar result, this time losing his right foot. Yet a third Prince succeeded, and once more he submitted his stone, weeping tears of blood, not, as he said, for the loss of his feet, but because a genuine stone had been pronounced false and a loyal subject an impostor. The jade was once more tested, and at length discovered to be a valuable gem. It was named 和氏之璧, and the Prince offered to ennoble Pien Ho as Marquis, which offer he declined. See *Lin Hsiang-ju.*

1651 **Ping Chi** 丙吉 (T. 少卿). Died B.C. 55. A native of Shantung, who distinguished himself under the Emperor Wu Ti by his study of criminal procedure and was appointed Governor of the Gaol at Ch'ang-an. He exerted himself especially in putting down the witchcraft and sorcery which caused so much mischief. When the Heir Apparent, 戾 Li, perished through the machinations of the Lady 趙 Chao, his grandson, the future Emperor Hsüan Ti, a baby in arms, was in prison. Ping Chi provided the child with proper nurses; and when the Emperor Wu Ti, hearing that an Imperial nimbus had been observed in the prison, sent down orders to have all the prisoners executed, he declined to obey. Upon this the Emperor, recognising the finger of God, pardoned all the prisoners and received the young Prince into the Imperial clan. When the latter came to the throne Ping Chi was advanced to high office, though it was long before the Emperor became aware that he owed his very life to this man. In 63 he was ennobled as Marquis, and in 59 became Minister of State. The following story is told of his acumen. One spring day he came upon a crowd of brawlers, among whom were several killed and wounded; but he took no notice of them, and passed on. Soon afterwards he saw an ox panting violently, and at once showed the greatest concern. "For," as he explained,

"the brawlers can be left to those whose business it is to deal with such matters; whereas an ox panting in spring means that heat has come before its time, and that the seasons are out of joint, thus opening a question of the deepest national interest." Canonised as 定.

P'ing Ti. See **Liu K'an.**

P'ing-yüan Chün 平原君. Died B.C. 250. The title con- **1652**
ferred upon 趙勝 Chao Shêng, younger brother of the reigning sovereign of the Chao State. He played a leading part in the struggles which preceded the establishment of the Ch'in dynasty, and was supported by a large and powerful band of retainers. On one occasion, wishing to impress the Prince of the Ch'u State, he sent a message by a retainer whose sword was heavily embroidered with pearls. But he found to his chagrin that the Prince of Ch'u had 3,000 retainers, all of whom wore *shoes* embroidered with pearls. On another occasion, a concubine of his jeered at a humpback who lived near by. The humpback went to complain, and asked for the lady's head. He promised to give it, but did not do so. By and by his retainers began to drop off; upon which he sent the concubine's head to the humpback, and the retainers came back to their posts. Known as one of the 四豪 Four Heroes of the period.

Po Ch'i 白起. Died B.C. 258. A famous soldier of the Ch'in **1653**
State, who was raised by Wei Yang to the position of Commander-in-chief. In 293 he conducted a campaign against the States of Wei and Han, and inflicted a crushing defeat upon them at the battle of 伊闕 I-ch'üeh, where two hundred and forty thousand of the allies were said to have been killed. In 280 he defeated the armies of Chao, and was ennobled for his services as Prince. In 260 he again defeated the Chao troops, and is said to have put to death no less than four hundred thousand men, after receiving

their surrender. Notwithstanding these eminent services, he fell into disfavour with king Chao Hsiang, because he refused to conduct a new campaign against the Chao State, and was driven to commit suicide.

1654 Po Chü-i 白居易 (T. 樂天). A.D. 772—846. One of China's greatest poets. As a child he was most precocious, knowing a considerable number of the written characters at the early age of seven months, after having had each one pointed out only once by his nurse. He graduated as *chin shih* at the age of seventeen, and entered upon an official career. He became a member of the Han-lin College, and soon rose to high rank under the Emperor Hsien Tsung. However one day he was suddenly banished to Chiang-chou as Magistrate, which somewhat disgusted him with public life. To console himself, he built a retreat at 香山 Hsiang-shan, by which name he is sometimes called; and there, together with eight congenial companions, he gave himself up to poetry and speculations upon a future life. To escape recognition and annoyance, all names were dropped, and the party was generally known as 香山九老 the Nine Old Gentlemen of Hsiang-shan. This reaching the ears of the Emperor, he was transferred to be Governor of 忠 Chung-chou; and on the accession of Mu Tsung in 821 he was sent as Governor to Hangchow. There he built one of the great embankments of the beautiful Western Lake, still known as 白隄 Po's Embankment. He was subsequently Governor of Soochow, and finally rose in 841 to be President of the Board of War. His poems were collected by Imperial command and engraved upon tablets of stone, which were set up in a garden he had made for himself in imitation of his former beloved retreat at Hsiang-shan. In several of these he ridiculed in scathing language the preposterous claims of the *Tao Tê Ching* (see *Lao Tzŭ*): —

"Who know, speak not; who speak, know naught"
Are words from Lao Tzŭ's lore.
What then becomes of Lao Tzŭ's own
"Five thousand words and more"?

He had a daughter, named 金鑾 Golden Bells, who wrote excellent poetry at the age of ten.

Po-êrh-ho-t'u 白爾赫圖. Died A.D. 1667. A General who distinguished himself during the Manchu conquest of China, especially in the subjugation of Yünnan. In 1661 he shared in the Burmah expedition which captured the Ming Prince of 桂 Kuei. He was beheaded on account of the alleged treason of his kinsman Su-k'o-sa-ha. His rank however was restored on the fall of Ao-pai in 1669, and he was canonised as 忠勇. **1655**

Po I 伯夷. Minister of Ancestral Worship under the Emperor Shun, B.C. 2255. **1656**

Po I 伯夷. 12th cent. B.C. Elder brother to Shu Ch'i, and son of the Prince of the 孤竹 Ku-chu State in modern Chihli. Their father wished to make Shu Ch'i his heir; but the latter refused to deprive his brother of his birthright, and on his father's death fled from the State. Po I declared that he could not act contrary to his father's orders, and followed Shu Ch'i into retirement, leaving the throne to a third brother. In their old age they sought refuge with Wên Wang, but on reaching his domain found that he was dead and the Yin dynasty overthrown. Declining to change their allegiance, they wandered away into the mountains, supporting themselves on a wild leguminous plant until finally they perished of cold and hunger. **1657**

Po I K'ao 伯邑考. 12th cent. B.C. Eldest son of Wên Wang, but set aside in favour of his younger brother, known as Wu Wang, the founder of the Chou dynasty. **1658**

Po-li Hsi 百里奚 (T. 井百). 7th cent. B.C. A man of the Yü State, whose family was poor. He began by seeking employment with various of the leading States, but was unsuccessful; and returning **1659**

to Yü, entered the service of the Duke. When the Yü State was destroyed by the Chins, who had "borrowed a passage through" in order to attack the Kuo State, he was carried off to the Chin State. An indignity was there put upon him and he fled to the Ch'in State, but was captured on the way by some ruffians belonging to the Ch'u State. The Duke of Ch'in however knew his value (see *Ch'in Hsi*), and sent to ransom him, offering only five rams' skins so as to make it appear that he was an unimportant personage. He was then seventy years of age, yet he became Minister in the Ch'in State and conducted its affairs with such wisdom that on his death men and women shed tears, boys ceased to sing songs, and the sound of the rice-mortar was hushed. When he first became a fugitive, he left his wife behind; and she, having nothing to live upon, wandered to the Ch'in State where she supported herself for some years as a washerwoman. Hearing later on of her husband's elevation, she was afraid to say anything; but one day when he was indulging in some music she presented herself, and asked to be allowed to sing before him. Her request being granted, she seized a lute and sang as follows:

Po-li Hsi of ram-skin fame,
Have you forgotten how we cooked the hen
At parting, by burning the window-frame?
You are richer now than you were then,
And you think no more of your poor old dame.

Recognition ensued, and they lived together again as husband and wife.

1660 **Po-ling** 百齡 (T. 子頤. H. 菊溪). A.D. 1747—1816. A Chinese Bannerman, who graduated as *chin shih* in 1772. By 1804 he had risen to be Viceroy of Hu-Kuang, and three years later became Viceroy at Canton. The Kuangtung coast had long been harried by pirates, of whom 張保 Chang Pao was the chief. Po-ling organised a fleet, and the pirate offered to yield, provided the Viceroy came in person to see him. This perilous task he

performed, and 400 junks with 20,000 men surrendered, while Chang Pao also entrapped a rival chief. For this success Po-ling was ennobled. In 1811 he returned sick to Peking, but soon afterwards was sent to Nanking to attend to the Yellow River. Canonised as 文敏.

Po Lo 伯樂. The sobriquet of a famous horse-trainer, named **1661**
孫陽 Sun Yang, who lived in the early ages and is mentioned by Chuang Tzŭ.

Po Ya 伯牙. A famous lute-player of old, who when young **1662**
studied under a teacher known as **成連** Ch'êng Lien. The latter carried him to the Isles of the Blest, in order to get his musical sense improved. He was afterwards thrown into the society of a wood-cutter, named Chung Tzŭ-ch'i who was such an excellent connoisseur of music that when Po Ya played *hills* he could see Mt. T'ai rise up before his eyes, and when he played *water* he could see the headlong torrent dashing down. At Chung's death, Po Ya broke his lute and never played again.

Po-yen 伯顏. A.D. 1237–1295. A Mongol chieftain, who after **1663**
a youth spent in Central Asia became Minister under Kublai Khan and aided his master in completing the conquest of the Chinese empire. In 1274 he crossed the Yang-tsze and captured **鄂** O-chou, the modern Wu-ch'ang in Hupeh. In 1275 he took **常** Ch'ang-chou in Kiangsu; and in the following year Hangchow, the capital, surrendered and the Sung Emperor sought safety in flight. Just before his death a great meteor fell in the north-west, and rain turned to ice. He had a fine martial appearance; his plans were deep-laid, and he was decisive in action. He led an army 200,000 strong as though it had been one man, and his lieutenants looked up to him as a god. Marco Polo speaks of him as "a Baron whose name was Bayan Chingsan, which is as much as to say *Bayan Hundred-Eyes*." The word "Bayan" really signifies great or noble,

and is a name of very old renown among the nomad nations. His name has been written 百眼 = Hundred-Eyes, signifying the ceaseless vigilance for which he was noted.

1664 **Pu-hu-mu** 不忽木: Died A.D. 1300. A member of the K'ang-li tribe (see *K'ang-li Hui-hui*). As a boy he attracted the notice of Kublai Khan, who caused him to be educated with the Heir Apparent. In 1276 he and other students of the Imperial Academy memorialised in favour of extending education, and in 1278 he became Assistant Judge in Chihli. On one occasion the Emperor supported him in flogging an Imperial bonze who had beaten a courier almost to death. Returning to Peking, he became head of the Civil Office, and on the fall of 桑哥 Sang-ko was offered the post of Minister, but he refused to pass over the heads of his superiors. He subsequently became the trusted adviser of the Emperor Timur. Posthumously ennobled as Duke, and canonised as 文貞.

1665 **Pu-ku Huai-jen** 僕固懷仁. Died A.D. 765. A member of the 鐵勒 T'ieh-lo tribe, who distinguished himself by his military talent and aided Kuo Tzŭ-i in his campaign against the rebel An Lu-shan. He even put to death his own son, who had been taken prisoner but had managed to escape. For these services he was ennobled as Duke and his daughter was given in marriage to the son of Bilgal Khan, who afterwards ruled as Tengri Khan. He was then employed, with the assistance of Tengri Khan, in reducing Shih Chao-i, son of Shih Ssŭ-ming, and was again rewarded with high office and other honours. Latterly he became discontented with his position, and was actually engaged with some 200,000 of the Turfan in open rebellion when he died.

1666 **Pu K'ung** 不空. Died A.D. 774. A Singhalese Buddhist priest, named 阿目佉跋折羅 Amôghavadjra or Amôgha, who came to China in 733 and was held in high esteem at Ch'ang-an by successive Emperors of the T'ang dynasty. He proved his supernatural

powers by taming a herd of wild elephants. He introduced a large number of magic formulas, and founded the Festival of Departed Spirits, held annually on the 15th of the 7th moon. Author of the 文殊問經, a translation of the *Mañjusri Paripriçhchhâ Sûtra.*

Pu Shang 卜商 (T. 子夏). Born B.C. 507. A native of the Wei[a] State and a disciple of Confucius, who is said to have delivered into his charge the texts of the *Odes* and of the *Spring and Autumn Annals.* In life he was a Magistrate in the Lu State, and when he died he was appointed to be Literary Revisor in the nether world; — at least, so said 蘇韶 Su Shao of the Chin dynasty, who had died and come to life again, and declared that he had seen him thus employed in Purgatory. When the Master died, Pu Shang went into retirement in Shansi, and gave himself up to study and teaching, wearing nothing but the most ragged of clothes. He was posthumously ennobled as Duke, and in A.D. 647 his tablet was placed in the Confucian Temple. **1667**

P'u Sung-ling 蒲松齡 (T. 留仙. H. 柳泉). Born A.D. 1622. A native of 淄 Tzŭ-chou in Shantung, who graduated as *hsiu ts'ai* in A.D. 1641. Though an excellent scholar and a most polished writer, he failed, as many other good men have done, to take the higher degrees by which he had hoped to enter upon an official career. It is generally understood that this failure was due to neglect of the beaten track of academic study. At any rate his disappointment was overwhelming. "As for me," he wrote, "I cannot, with my poor autumn firefly's light, match myself against the hobgoblins of the age." Meanwhile he was occupying himself with a work which has gained for him a deathless fame. "I get people," he added, "to commit to writing what they know of the supernatural, and subsequently I dress it up in the form of a story..... Midnight finds me with an expiring lamp, while the wind whistles mournfully without, as over my cheerless table I piece together my **1668**

tales." The collection was completed in 1679 and published under the title of the 聊齋誌異 *Liao chai chi i*, and now takes rank among the finest of China's literary efforts for the matchless brilliancy of its style.

P'u-t'i-ta-mo. See **Bôdhidharma.**

1669 **P'u Yung-shêng** 蒲永昇. A famous artist of the Sung dynasty, especially good at painting water. He was also a wine-bibber and a loose liver.

S.

1670 **Sang Wei-han** 桑維翰 (T 國僑). Died A.D. 946. A native of Honan, who failed at his first examination for the degree of *chin shih*, because the Grand Examiner objected to his name, which has the same sound as 喪 *mourning*. Nothing daunted however by his ill-success he procured an iron ink-slab, and swore that he would wear that through before he would give up trying. When at length he had succeeded, he became secretary to Shih Ching-t'ang; and as soon as the latter broke into open rebellion, he proceeded to the Kitans to plead his cause against that of 趙德鈞 Chao Tê-tiao. Upon the accession of his master as first Emperor of the Later Chin dynasty he was appointed to fill various high offices, and it was by his advice that in 937 the capital was transferred to 大梁 Ta-liang in Honan and that a firm alliance with the Kitans was maintained. His influence was now paramount and his wealth enormous. The second Emperor continued to load him with favours, until in 945 馮玉 Fêng Yü succeeded in displacing him. For suggesting a regency while the Emperor was suffering from delirium tremens, he was now dismissed to a provincial post. In 946, when the Kitans were threatening the capital, his advice was again sought; but on applying for an audience of the Emperor, he was told that his Majesty was busy training a falcon.

"Alas!" he cried, "the Chins will have no meat left to eat." In his despair he joined with 景延廣 Ching Yen-kuang to resist the enemy; whereupon Yeh-lü Tê-kuang sent an envoy in the hope of winning him back to his old views. The Emperor however was unwilling t let them meet; and the envoy, being wrongly informed as to Sang's real sentiments, managed to procure his assassination. He was short of stature, with a long beard; but used to stand before a mirror and say, "One foot of face is worth seven of body." At the same time, he was so hideously ugly that the very sight of him made people sweat, even in mid-winter.

Sêng Ch'ou 僧稠. 6th cent. A.D. A famous Buddhist priest, 1671
surnamed 孫 Sun, who was credited with marvellous powers of healing the sick and maimed without any use of medicine. Being a puny youth, he was much bullied by the other priests until by his importunate prayers he obtained the aid of Indra. He enjoyed the favour of the Emperor Hsüan Ti of the Ch'ên dynasty, and is said to have given the finishing touch to the translations of the *Sacred Books*.

Sêng-ko-lin-sin 僧格林心. The famous Mongol general who 1672
opposed the advance of the British and French armies upon Peking in the war of 1860—61. He built a huge mud rampart to protect the city of Tientsin, which rampart has since received the name of "Sêng-ko-lin-sin's Folly." He himself was popularly spoken of by the British tar of the period as "Sam Collinson." By birth a prince of the Korchin Mongols, he first distinguished himself in 1853 against the T'ai-p'ings, who were advancing on Tientsin. He defeated the rebel forces in two battles, and succeeded in driving them off. He subsequently operated against the Nien-fei in Honan, Anhui, Kiangsu, and Hupeh. In 1864 he attacked the great rebel chief Chang Tsung-yü at Ts'ao-chou in Shantung; but his rear failing to come up in time, he was overwhelmed by numbers and killed. A memorial shrine

was erected to him at Moukden, and he was canonised as 忠新王.

673 **Sêng Ts'an** 僧璨. Died A.D. 606. The third of the Eastern Patriarchs of Buddhism. His name and origin are unknown. In 535 he introduced himself to Hui K'o, and was appointed as his successor. He lived for more than ten years in seclusion, especially during the persecution under the Northern Chou dynasty. He taught that there is no real distinction between existence and non-existence.

1674 **Shan Hui** 善慧. A.D. 497–569. A native of 烏義 Wu-i in Chehkiang, named 傅翕 Fu Hsi, who though a married man, was one of the most noted followers of Bôdhidharma. He lived by farming, and when a robber stole his grain, presented him with a basket in which to carry it away. He was blessed with visions of Buddha, and became so famous that the founder of the Liang dynasty sought his teaching. He bears the title of 大士 Great Scholar.

1675 **Shan T'ao** 山濤 (T. 巨源). Died A.D. 283. An official who rose to high office under Wu Ti, the first Emperor of the Chin dynasty. As a youth he was somewhat eccentric and given to the study of Taoist doctrines; and he was forty years of age before he entered upon his career under the Wu dynasty, then in power. He transferred his allegiance to the Chins; but finding himself outshone by Yang Hu, he accepted a provincial post. Later on he became President of the Board of Civil Office, in which position he gained so much kudos by his choice of right men, that 山公啓事 became a saying of the day, while Wang Jung spoke of him as "uncut jade" or "gold ore." He was one of the Seven Worthies of the Bamboo Grove (see *Hsiang Hsiu*). Canonised as 康.

1676 **Shang Chih-hsin** 尚之信. Died A.D. 1680. Eldest son of Shang K'o-hsi. In 1676 he joined Wu San-kuei and received the title of 輔德王, but shortly afterwards entered into relations with the Imperialists and obtained a conditional pardon. This treachery earned for him the succession to his father, who had nominated a

younger son. He excused himself however from going to the front until 1680, when he was at length ordered to Peking on a charge of insubordination. His family arranged the assassination of his chief accuser, for which crime he and several of his relatives were condemned to death. In consideration of his father's services he was allowed to commit suicide.

Shang K'o-hsi 尙可喜. Died A.D. 1676. A native of Liao- 1677
tung, who in 1634 entered the military service of the Manchus. In 1646 he was ennobled as Prince, and led an army into the province of Kuangtung. In 1650 he captured the city of Canton, after a ten months' siege. He was then appointed a Feudatory Prince of the empire, with the title 藩王, under which he ruled for many years over Kuangtung. In 1674 he applied to retire, on the ground of sickness. His eldest son, Shang Chih-hsin, passed over to Wu San-kuei, but he himself remained unshaken in his loyalty until his death which followed upon a severe illness.

Shang Ti. See **Liu Lung.**

Shang Yang. See **Wei Yang.**

Shao Ch'ang-hêng 邵長蘅 (T. 子湘. H. 青門). 18th cent. 1678
A.D. A native of Kiangsu, who graduated as *hsiu ts'ai* at 10 years of age, but whose failure to take the degree of *chü jen* at the first attempt caused him to abandon the idea of an official career. He accordingly devoted himself to history and philosophy, and was rewarded by being placed among the leading scholars of this dynasty. His chief work was the 古今韻略, a dictionary of ancient and modern rhymes, arranged under 106 finals according to the four tones. His collected writings are published under the title of 青門集.

Shao Chin-han 邵晉涵 (T. 與桐 and 二雲. H. 南江). 1679
A.D. 1742—1796. A native of Chehkiang, and the first great historical scholar of the present dynasty. Of weak constitution, he devoted himself solely to study; and from 1773 until his death,

he worked in the Imperial Library and in the Historiographer's office. Besides several works on history, he produced from the great encyclopædia published by the Emperor Yung Lo (see *Chu Ti*), with the aid of material from other sources, a new edition of the 五代史 *History of the Five Dynasties* by Hsieh Chü-chêng, which was adopted as the standard authority on that period.

1680 **Shao Kung** 召公. Died B.C. 1053. The Duke of Shao, a kinsman of Wu Wang, founder of the Chou dynasty, who invested him with the Principality of Yen, part of modern Chihli. His surname was 姬 Chi, and his personal name 奭 Shih; he is also known as 召康 Shao K'ang. When administering the affairs of Shao, in modern Kiangsu, he was accustomed to sit under a wild pear-tree; and after his departure the people refused to allow this tree to be cut down, preserving it in memory of their justly-loved ruler.

1681 **Shao Po-wên** 邵伯温 (T. 子文). A.D. 1057—1134. Son of Shao Yung. He served chiefly in the provinces, in order to avoid the favourites Chang Tun and T'ung Kuan. Author of several works, including the continuation of his father's commentary on the *Canon of Changes*.

Shao Ti. See (Han) **Liu Pan**; (Wei) **Ts'ao Mao**; (E. Sung) **Liu I-fu.**

1682 **Shao Yu-lien** 邵友濂 (T. 小村). A *chü jen* of Chehkiang, who served as one of the secretaries of the Marquis Tsêng at St. Petersburg in 1881. After being secretary in the Tsung-li Yamên, he was Taot'ai at Shanghai from 1882—85, when he was appointed to the Hongkong Opium Commission. In July 1886 he became Judge of Honan; in March 1887 Treasurer of Formosa; in June 1889 Governor of Hunan; and two years later Governor of Formosa. In December 1894 he went to Japan with Chang Yin-huan to treat for peace; but their powers being found insufficient, the Commissioners were compelled to beat an ignominious retreat. He retired in ill-

health, 7th May 1895. As Taot'ai at Shanghai he proved himself an obstructive of the worst type, and in spite of his European experiences an inveterate enemy to the foreigner; while his career in Formosa was devoted to undoing all the material civilisation which his wiser predecessor, Liu Ming-ch'uan, had been at such pains to build up. In 1896 he was ordered to accompany Li Hung-chang on his mission to attend the coronation of the Czar at Moscow, but found means to excuse himself from duty.

Shao Yung 邵雍 (T. 堯夫). A.D. 1011—1077. A native of 1683
Fan-yang in Chihli, who was from his boyhood a voracious reader. For several years he denied himself a stove in winter and a fan in summer; for thirty years he did not use a pillow, nor had he even a mat to sleep upon. He travelled through much of northern and central China in order to increase his knowledge by contact with men of learning. Settling with his father and family at 共城 Kung-ch'êng in Anhui, he became intimate with the local Magistrate, 李之才 Li Chih-ts'ai, at whose instigation he devoted himself to the study of the *Canon of Changes*, and produced a work which was subsequently published by his son, Shao Po-wên, under the title of 皇極經世書. Of this book, the chapters 觀物 *On the Study of Phenomena* are often printed as a separate volume. Upon the death of his father he removed to Lo-yang, where the charm of his conversation and his profound learning attracted such men as Ssŭ-ma Kuang, Fu Pi, and Han Ch'i. He was still poor. The hut in which he lived kept out neither wind nor rain. Accordingly his friends bought him a cottage and garden, which he named his Nest of Peace and Happiness — hence his sobriquet 安樂先生 — and in which he lived happily for the rest of his life. He refused all offers of official employment, but gladly advised all who consulted him and was exceedingly popular and respected. On one occasion he was strolling about with some friends when he heard the goatsucker's

cry. He immediately became depressed, and said, "When good government is about to prevail, the magnetic current flows from north to south; when bad government is about to prevail, it flows from south to north, and birds feel its influence first of all things. Now hitherto this bird has not been seen at Lo-yang; from which I infer that the magnetic current is flowing from south to north, and that some southerner is coming into power, with manifold consequences to the State." Ere many years had elapsed, Wang An-shih was distracting the empire with his "innovations." Shao Yung was also the author of a volume of poetry, entitled 伊川擊壤集, and of a supplement to his own work on the *Canon of Changes*, entitled 漁樵問對 *Dialogue between a Fisherman and a Woodcutter.* He was canonised as 康節, and in 1235 his tablet was placed in the Confucian Temple.

Shê-mo-teng. See **Kashiapmadanga.**

1684 **Shên Ch'i-yüan** 沈起元 (T. 子大). 18th cent. A.D. Son of a noted teacher and author of Kiangsu. He graduated as *chin shih* in 1721, and served for nine years in Fuhkien where he brought about many reforms, notably the permission to live and trade abroad for three years without forfeiting the rights of citizenship. He rose to be Lieutenant Governor of Chihli, and Director of the Banqueting Court, retiring in 1748. He wrote the 周易孔義集說, a collection of the commentaries on those parts of the *Canon of Changes* on which he considered that Confucius had commented; also a work on metres, essays, poems, etc.

1685 **Shên Chin-ssŭ** 沈近思 (T. 位山. H. 闇齋). A.D. 1671—1728. Son of a farmer of Ch'ien-t'ang in Chehkiang. He was left an orphan at an early age; but in spite of great poverty he contrived to study, especially devoting himself to the philosophers of the Sung dynasty. Graduating as *chin shih* in 1700, he was a successful Magistrate for seven years, and in 1723 was appointed to the Selection

Department of the Board of Civil Office, which he purified from bribery and corruption. The Emperor Yung Chêng, appreciating his character and learning, made him President of the Censorate in 1727, and deplored his sudden death. A famous contemporary, Chu Shih, composed for him the epitaph 理學名臣 "A philosopher of renown." He wrote on metaphysics, and was also the author of a collection of papers entitled 天鑒堂文集. Canonised as 文恪.

Shên Chou 沈周 (T. 啓南). A.D. 1427—1509. A native of Ch'ang-chou in Kiangsu, who distinguished himself as a poet, and still more as a painter, under the Ming dynasty. He was of a retiring disposition and not eager to make himself known; yet the beauty and vigour of his paintings is said to have spread his fame even "beyond the sea." **1686**

Shên Chu-hung 沈袾宏. 16th cent. A.D. A distinguished Buddhist priest, and writer on religious subjects. His name in religion was 佛慧 Fo Hui; but he is usually referred to as 雲棲 Yün Ch'i, the name of a monastery near Hangchow which he repaired about 1571, and of which he was head. His works include replies to Matteo Ricci's attack on the Buddhist religion, in which controversy both parties claimed the victory. He is also styled 蓮池大師; and his surname is rarely mentioned, as his tracts were signed by his personal name only. **1687**

Shên Ch'üan 沈荃 (T. 貞蕤 and 繹堂). Died A.D. 1684. Graduated third at the *chin shih* examination in 1652. He served in the provinces, not very successfully, and was then specially summoned to Peking and rose to be a Vice President of the Board of Rites. He was famous as a calligraphist, and had the honour of correcting the penmanship of the Emperor K'ang Hsi. Canonised as 文恪. **1688**

Shên Ch'üan-ch'i 沈佺期 (T. 雲卿). Died A.D. 713. A native **1689**

of 內黃 Nei-huang in Honan who rose to be secretary in the Board of Rites, and also distinguished himself as a poet. See *Wan Erh.*

1690 Shên I-kuan 沈一貫 (T. 肩吾). Died A.D. 1616. A native of Ningpo, who graduated in 1568 and rose by 1594 to be a Grand Secretary, when he gained great popularity by preventing trade relations with Japan. He could not check the prevailing misgovernment. Indeed it was only in 1602 that the Emperor Shên Tsung, being seriously ill, accorded him an audience; and on the next day Shên allowed the eunuch emissaries of the convalescent monarch to take from him by force a Decree abolishing the oppressive taxes on mines, releasing State prisoners, and announcing general reforms. After a stormy career he was denounced for peculation, and retired in disgust. Canonised as 文恭.

1691 Shên Kua 沈括 (T. 存中). A.D. 1030—1093. A native of Ch'ien-t'ang in Chehkiang, who graduated as *chin shih* and rose to be Chancellor of the Han-lin College, after which he was employed against the Kitan Tartars. For the disastrous defeat by the Hsia State, in which 60,000 Chinese soldiers perished, he was sent into banishment in Shensi. He called himself 夢溪翁 the Old Man of the Dream-Brook, after a stream in the 丹陽 Tan-yang District thus named by himself from the exact correspondence of its scenery with that of a stream once seen by him in a dream. The works by which he is best known are the 夢溪筆談, a collection of miscellanea, and the 夢溪忘懷, in which he consoles himself for the loss of office by descanting upon the joys of a country life. He also collaborated with Su Tung-p'o in the production of a medical work known as 蘇沈良方.

1692 Shên Kung 申公 *or* **Shên P'ei** 申培 *or* **Shên Shang** 申商. 2nd and 3rd cent. B.C. A scholar of the Lu State, who had been very intimate in his youth with Prince 元 Yüan of the

Ch'u State. When the latter came to the throne, he was appointed tutor to the Heir Apparent; but his pupil hated books and made his position irksome. After the death of Prince Yüan, he was treated with such contumely that he retired to his native State and devoted himself to teaching the *Odes*, an edition of which, known as the 魯詩, is attributed to him. He was already over eighty when the Emperor summoned him to Court, sending for him a comfortable chariot drawn by four horses, its wheels bound with rushes. His Majesty asked him how to deal with disorder; to which he could only reply, "Government does not consist in saying much, but in acting according to the means at control." For this dark maxim he was made a Minister of State, but declined the office and returned home, where he died a few years later.

Shên Lin-shih 沈驎士 (T. 雲禎). 5th cent. A.D. A native **1693**
of Wu-k'ang in Chehkiang, who was so poor that he was obliged to spend all his time in weaving door-screens. He managed however to educate himself meanwhile, and became known in the neighbourhood as 織簾先生. By and by he retired to a mountain in Kiangsi, where he had several hundred disciples. He was often summoned to Court, but he preferred a life of retirement, gathering his own fuel and drawing his own water, in which condition he died at the age of 86.

Shên Lun 沈倫 (T. 順儀). A.D. 909—986. A native of **1694**
太康 T'ai-k'ang in Honan, who served as secretary to the founder of the Sung dynasty in his early career, and on his accession was sent on various missions. He was accused of taking bribes; nothing however was to be found in his boxes save pictures. In 973 he had risen to be a State Councillor, and he was left in charge of the capital during the Emperor's expedition to Shansi. In 982 he was implicated in the disgrace of Lu To-hsün, and retired. As Minister he maintained his purity; but it is a reproach

to him that he replaced the childless wife of his poverty by a concubine who bore him a son. His personal name was originally 義倫 I-lun. The *I* was omitted because it formed part of the name of the Emperor T'ai Tsung.

1695 **Shên Nung** 神農. A legendary Emperor, said to have reigned B.C. 2838–2698. He was born upon the river 姜 Chiang, from which he derived his surname, and was the son of a Princess named 安登 An-têng, by whom he was miraculously conceived through the influence of a heavenly dragon. He received the designations 伊耆 and 大庭, and is also known as 烈山氏 from the place where he lived. He is said to have taught the art of agriculture, to have discovered the medicinal properties of plants, from which he is known as 藥聖, and to have established a system of barter. Canonised as 炎帝.

1696 **Shên Pao-chêng** 沈葆楨 (T. 翰宇 and 幼丹). A.D. 1819–1879. In 1854 he was a Censor at Peking, and after serving for some time at Kiukiang where his successes against the T'ai-p'ings attracted much notice, he was appointed Governor of Kiangsi in 1862, and for two years kept up supplies to the armies before Nanking and in Fuhkien and Chehkiang. On the fall of Nanking in 1864 the T'ai-p'ing princes entered Kiangsi, but were again and again defeated, and Hung Fu-t'ien, the son and successor of the Heavenly King, was taken prisoner. In 1867 he became Director of Foochow Arsenal, which he started with the aid of M. Prosper Giquel, though in the face of much opposition, the first vessel being completed in 1869 and sent to Tientsin to be inspected. In 1874 political complications with the Japanese led to his mission to Formosa, the administration of which was greatly improved by him. In November 1875 he was appointed Viceroy at Nanking, where he was frequently called upon to take part in questions involving the status and rights of foreigners, especially in the

his retirement in 1749 he was tutor to the Imperial Princes. During the rest of his long life he enjoyed a literary friendship with Ch'ien Lung, his own poems and his collection of the poetry of this dynasty, the 國朝詩, being honoured with Imperial prefaces. His poems were eagerly bought by foreign nations, and a Japanese high official, 高彝 Takanori, in vain tried to become his pupil. He was included in the Temple of Worthies until 1778, when he was convicted of being the author of some poems in a seditious collection by a *chü jen*. Canonised as 文慤. See *Chang Chao*.

Shên Tsung. See (Sung) **Chao Hsü**; (Ming) **Chu I-chün.**

Shên T'u. See **Shu Yü.**

1701 **Shên-t'u P'an** 申屠蟠 (T. 子龍). 2nd cent. A.D. A native of 外黃 Wai-huang in Honan, whose father died when he was nine years old. From that date he tasted neither wine nor meat for over ten years, always passing three whole days without any food at every anniversary of his father's death. He received offers of official employment from Ts'ai Yung, but preferred to earn his own living as a worker in lacquer, devoting all his spare time to the study of the Canon and of astronomy. He escaped the political dangers of his day by fleeing to the mountains, where he lived for a time in a hollowed-out pine-tree, subsequently dying in his home at the age of 74.

1702 **Shên Yo** 沈約 (T. 休文). A.D. 441–513. A native of Wu-k'ang in Chehkiang. He was the son of the Governor of 淮南 Huai-nan, whose execution in A.D. 453 caused him to go for a time into hiding. Poor and studious, he is said to have spent the night in repeating what he had learnt by day, as his mother, anxious on account of his health, limited his supply of oil and fuel. In the early years of the Ch'i dynasty he entered upon an official career under the patronage of the Heir Apparent, who afterwards reigned as Ming Ti, and by A.D. 494 he had risen to be a Governor.

Subsequently he and Fan Yün were the chief supporters of the founder of the Liang dynasty, by whom he was ennobled and appointed Lord High Chamberlain. He retired in ill-health, loaded with honours. Personally, he was remarkable for having two pupils to his left eye. He was a strict teetotaller, and lived most austerely. He had a library of twenty thousand volumes. He was the author of the histories of the Chin, Liu Sung, and Ch'i dynasties. He is said to have been the first to classify the four tones. In his autobiography he writes, "The poets of old, during the past thousand years, never hit upon this plan. I alone discovered its advantages." The Emperor Wu Ti one day said to him, "Come, tell me, what are these famous four tones?" "They are 天子聖哲 whatever your Majesty pleases to make them," replied Shên Yo, skilfully selecting for his answer four characters which illustrated, and in the usual order, the four tones in question (see *Chou Yung*). Canonised as 隱.

Shêng Hsüan-huai 盛宣懷 (T. 杏蓀). Born A.D. 1848. A licentiate of Kiangsu who came into notice as a Director of the China Merchants' Steam Navigation Company and of the Imperial Chinese Telegraphs. In 1886 he was appointed Taot'ai at Chefoo, and in June 1892, having previously obtained the button of the first rank for his large contributions to famine relief, he became Customs' Taot'ai at Tientsin. In June 1894, on the outbreak of war with Japan, he was nominated Director General of Army Transport and Commissioner in Korea; and in 1895 he was again Customs' Taot'ai at Tientsin. In 1896 he became sub-Director of the Court of Sacrificial Worship, and of late his name has been frequently mentioned in connection with railways and a national bank. **1703**

Shêng Tsung. See **Yeh-lü Lung-hsü.**

Shih Chao 史炤 (T. 子熙). 11th cent. A.D. A native of 眉山 Mei-shan in Ssŭch'uan, whose father had been tutor to Su Shih and his brother. He was a man of great learning, and author of the **1704**

通鑑釋文, a commentary on Ssŭ-ma Kuang's *Mirror of History*.

1705 **Shih Chi-lung 石季龍**. Died A.D. 363. Nephew of Shih Lo, who gave him a high military command and ennobled him as Prince. In 335 he deposed Shih Hung and took his place, proclaiming himself king of Chao in 337 and canonising his ancestors. He then killed his eldest son, the Heir Apparent, because he was dissolute, and appointed his second son to that dignity. But when the latter killed his next brother, his father cut off the murderer's hands and feet and roasted him to death, besides slaying his wife and seven children. In 349 he assumed the Imperial title, and was canonised by 石遵 Shih Tsun, who held the throne for 183 days only, as 武皇帝, with the temple name of 太祖. He was a devout Buddhist, and under his reign people were permitted for the first time in China to take the vows of the Buddhist priesthood. [His personal name is also given as 虎 Hu, with Chi-lung as his style].

1706 **Shih Ching-t'ang 石敬瑭**. A.D. 892—942. A distinguished general, of Turkic descent, who became son-in-law to the Emperor Ming Ti of the Later T'ang dynasty. Quarrelling with Li Ts'ung-k'o, he bribed the Kitan Tartars with a promise of half of Chihli and Shansi to help him to the throne, and besieged the former in his capital. When that fell in 936 he proclaimed himself first Emperor of the Later Chin dynasty, styling himself 兒皇帝 Child-Emperor, and his ally 父皇帝 Father-Emperor, ahd paying to the Tartars an annual tribute of 300,000 pieces of silk. He moved his capital to Pien-chou in Honan, dying six years later of disgust, so it was alleged, at his subordinate position. Canonised as 高祖. See *Sang Wei-han*.

1707 **Shih Chou 史籀**. 9th cent. B.C. The reputed inventor of the Greater Seal character, a form of writing which remained in use

until about 200 B.C. (see *Ch'êng Miao*). He was a historiographer under king Hsüan[a] of the Chou dynasty; hence his name.

Shih Chung 史忠 (T. 廷眞. H. 敦翁 and 痴翁 and 痴痴道人 and 痴仙). 15th cent. A.D. A native of Nanking, who did not learn to speak until he was seventeen. He was a marvellously clever artist; and on one occasion, when calling on a friend who was not at home, he upset the ink on a piece of white silk so skilfully that the result was a charming landscape. 1708

Shih Ch'ung 石崇 (T. 季倫: H. 齊奴). Died A.D. 300. A native of 青 Ch'ing-chou in Shantung. Son of Shih Pao. For his successes against the House of Wu, he was ennobled as Marquis, and sent to command at Ching-chou in Hu-Kuang with the title of Minister of Agriculture, and later on to Hsü-chou in Kiangsu. He was one of the twenty-four friends of the rich and ostentatious Chia Mi, and shared his downfall. He himself was executed, his family exterminated, and his vast wealth, including thirty water-mills and some eight hundred slaves, confiscated, on account of his refusal to surrender a beautiful concubine, named 綠珠 Lü Chu, to 孫秀 Sun Hsiu, a favourite of the powerful Prince of Chao. Just before his arrest, the concubine in question killed herself by jumping from an upper storey. Fond of display, he was always striving to outshine Wang K'ai. When the latter had his pots polished with honey, he used wax for fuel. When the Emperor lent Wang K'ai a beautiful piece of coral two feet in height, he seized an iron sceptre and smashed it to atoms, at once producing some half dozen pieces, all of them three or four feet in height. After this, Wang K'ai retired from the contest. 1709

Shih Ch'ung-kuei 石重貴. Nephew of Shih Ching-t'ang, whom he succeeded in 942 as second and last Emperor of the Later Chin dynasty. Although little more than a debauchee, he struggled hard to throw off the Tartar yoke; but he was overpowered, 1710

his capital taken, and he himself led into captivity with the title of 負義侯 the Recreant Marquis. Known in history as 出帝 or 齊王.

1711 **Shih Hêng 石亨.** Died A.D. 1460. A native of 渭南 Wei-nan in Shensi, who in 1449 by his personal prowess had risen after twelve years' fighting on the north-western frontier to be second only to Yang Hung. He aided in the defence of Peking against 也先 Yeh-hsien, thus earning the title of Marquis. In 1450 his successful defence of Ta-t'ung in Shansi gained him the command of the Peking Gendarmerie, and seven years later he aided in the restoration of the Emperor Ying Tsung. He was ennobled as Duke, and became the Emperor's first favourite. He used his supreme power to enrich himself and his party, while he set up State prosecutions against his foes, slaying even his former patron, Yü Ch'ien; and he replaced civilian Governors by military men. The Emperor soon tired of his arrogance; and his nephew having been detected in treasonable practices, he was disgraced, together with all his party, in 1459. A year later he was sent to prison for seditious speech, and escaped execution only by death.

1712 **Shih Huang Ti 始皇帝** B.C. 259–210. The famous First Emperor. His personal name was 政 Chêng, and he is sometimes spoken of as 秦政. He was a son of Lü Pu-wei by a lady who gave birth to him subsequent to her marriage with I Jen, afterwards 莊襄 Chuang Hsiang, ruler of the Ch'in State; consequently he is sometimes called 呂政. He was however duly recognised by Chuang Hsiang as his own son; and on the latter's death in B.C. 247, he mounted the throne of Ch'in at the age of 13. His early years were spent in warfare against such of the feudal States owning allegiance to the House of Chou as had not yet been swallowed up by his own State. At length, in B.C. 221, he found himself master of the whole of China, from the plains of modern

Chihli and Honan to Chehkiang and the banks of the Yang-tsze, and from the Tung-t'ing lake in Hunan to the shores of the Eastern Sea. He thereupon mapped out the empire into 36 territorial divisions, known as 郡, fixed his capital at Hsien-yang in Shensi, and proclaimed himself First Emperor, with the understanding that his successors were to be called Second, Third, Fourth Emperors, and so on. Everything, including literature, was to begin from his reign; in which sense he issued an edict for the burning of all books (see *Li Ssŭ*), and put to death so many hundreds of the literati who ventured to disobey that melons actually grew in winter on the spot beneath which the bodies lay buried. His victorious arms were carried far north to the territory of the Hsiung-nu, and the Great Wall was built, in the hope that it would prove an impregnable defence to the empire against Tartar raids (see *Mêng T'ien*). He laid out the famous 阿房宮 Pleasaunce of O-fang, near the capital, in the lower hall of which a sixty-foot banner could be unfurled, and in the upper hall of which 10,000 persons could be assembled. He introduced a new copper coinage of such excellence that the cowry began at once to disappear from circulation. The hair-pencil or brush used for writing was also substituted under his reign for the old-fashioned stylus, and silk for the bamboo tablet. He died at 沙丘 Sha-ch'iu in Chihli, and was buried together with much treasure in a chamber which he had caused to be excavated in a mountain. Upon the floor, which had a foundation of bronze, was a map of the empire with rivers of quicksilver; the roof was studded with the constellations. All around were mechanical arrangements for shooting stones and arrows immediately upon the appearance of any intruders; while huge candles of seal's-fat, calculated to burn for an indefinite period, threw their light upon the scene. When the passages leading to the chamber had been stopped up, and before the workmen who knew the secrets had

come forth, the great outer gate was dropped, and they were all buried alive. The entrance was banked up with earth, and grass and plants were sown to conceal it from view. See *Hu Hai.*

1713 **Shih Hung** 石弘 (T. 大雅). A.D. 314—335. The second son and successor of Shih Lo. He was forced to abdicate in favour of his cousin Shih Chi-lung, who ultimately put him to death.

1714 **Shih Hung-chao** 史弘肇 (T. 化元). Died A.D. 950. A native of 滎澤 Jung-tsê in Honan, who was a fine athletic young man and could run as fast as a galloping horse. He attached himself to the fortunes of Liu Chih-yüan; and when the latter became first Emperor of the Minor Han dynasty, he was raised to high rank. During the absence of his Majesty on campaign he remained in charge of the capital, and prevented by his vigorous measures any attempt at sedition. Persons accused of spreading treasonable reports were brought before him; the charge was read out; and then he would make a sign with three fingers to the executioner, who straightway clove the culprit in twain. Later on, he was himself accused by his enemies of treason, and was suddenly seized and beheaded. He was essentially a man of blood and iron. He once expressed his contempt for civil administration and diplomatic methods as follows: — "To give peace to the empire and put down rebellion, a great sword and a long spear are wanted; of what use is a hair awl?" alluding to the Chinese brush-pen.

1715 **Shih I-chin** 史貽直 (T. 儆絃. H. 鐵崖). A.D. 1681—1763. A descendant of Shih Ch'ung, who showed marvellous literary talents at an early age. He graduated as *chin shih* in 1700, and rose to be President of the Censorate in 1730. In the following year he was sent to assist in the Sungar war, and until 1735 was in charge of Shensi. He became a Grand Secretary in 1744, but retired in 1755 on a charge of nepotism. Two years later he met

the Emperor on tour, and was re-instated. Canonised as 文靖, and included in the Temple of Worthies.

Shih K'o-fa 史可法 (T. 憲之). Died A.D. 1644. A native 1716
of Ta-hsing in Chihli, whose mother, before giving birth to him, dreamt that the great patriot, Wên T'ien-hsiang, visited the house. Graduating as *chin shih* in 1628, he soon began to take part in the warfare which was desolating the empire; and at the head of small bodies of troops he succeeded in inflicting several checks upon the rebels. Short of stature, fiery in temperament, dark-complexioned, and with flashing eyes, he gained the confidence of his men by sharing all their toils and hardships. By 1643 he had risen to be President of the Board of War at Nanking. The fall of Peking in the following year caused him such grief that he put on mourning garb. Under 福王 Prince Fu he became President of the Board of Rites, and was entrusted with the defence of Yang-chou, the west gate of which, being the post of danger, he allotted to himself. As his wife had borne no children, he wrote to his mother, appointing an heir, and asking that his bones might be buried near the Imperial Tombs. After two days' siege, the city was carried by assault, and Shih K'o-fa deliberately cut his own throat; but he had not done the work effectually, and called upon his lately-adopted son to finish the deed. The latter was quite unable to do so, and while he was hesitating, the enemy's soldiers rushed in upon them. "I am General Shih," he cried; "kill me!" He was offered his life if he would own allegiance to the Manchus; but he spurned the offer with scorn, and was then put to death.

Shih K'uang 師曠. A blind musician of old, who after the 1717
manner of Orpheus was able by his musical skill to charm supernatural beings.

Shih Lang 施琅 (T. 尊侯. H. 琢公). A.D. 1621–1696. 1718
A native of Fuhkien, noted for his strength and courage. Originally

a lieutenant under Chêng Chih-lung, he submitted to the Manchus in 1646, and remained loyal in spite of Koxinga's efforts to seduce him. In 1662, as Admiral of Fuhkien, he defeated Chêng Chin with a fleet of chartered Dutch vessels; and in 1668 he went to Peking to urge an attack on Formosa, now left in the hands of Chêng K'o-shuang. His policy was not adopted until 1680; and owing to the appearance of a comet, his fleet of 300 ships did not set sail until June, 1683. After a desperate naval battle, Liu Kuo-hsüan was driven from the Pescadores with the loss of almost all his fleet, and in the following September Formosa was occupied. He kept the Emperor from abandoning the island by suggesting that the red-haired foreigners would probably seize it. Ennobled as Marquis, canonised as 襄壯, and in 1732 included in the Temple of Worthies.

1719 **Shih Lin** 石琳. A.D. 1639–1702. Fourth son of Shih T'ing-chu. A distinguished provincial administrator, who introduced many reforms into Yünnan.

1720 **Shih Lo** 石勒 (T. 世龍). A.D. 273–332. A native of 武鄉 Wu-hsiang in modern Shansi, of Turkic descent, remarkable for his physical strength and courage. After a chequered youth, in which he was once sold as a slave, he rose in the service of the so-called Han dynasty (see *Liu Yüan*) to high military command. He took advantage of the disturbance consequent upon the death of Liu Ts'ung to seize the throne for himself. In 319 he assumed the title of king of Chao, and got possession of territory bounded on the north by the Great Wall, on the west and on the south by the Yellow River, on the east by the Gulf of Pechili; and in 325 he extended his rule as far as the northern banks of the Han and the Huai. In 328 he assumed the Imperial title. He had at his Court an Indian Buddhist, Fo-t'u-ch'êng, who pretended to be able to foretell events. He was modest in demeanour; and on one

occasion when Hsü Kuang was extolling his exploits above those of the famous founder of the Han dynasty, he quietly remarked that he was only fit to be a subordinate of that great man. "But with the Emperor Kuang Wu," he added, "I might possibly venture to ride abreast." He received the unauthorised canonisation of 明皇帝 with the temple name of 高祖.

Shih Lu 史祿. 3rd cent. B.C. An engineer, who flourished under the First Emperor, and constructed a canal 60 *li* in length, with 36 locks, through the mountainous country of 海陽 Hai-yang in Kuangtung. It was known as the 靈渠, and was subsequently lengthened and used for military purposes by the famous general Ma Jung. 1721

Shih Mi-yüan 史彌遠. Died A.D. 1233. A native of Ningpo, and son of a distinguished official named Shih 浩 Hao. He graduated as *chin shih* in 1187, and after boldly opposing the powerful Han T'o-chou, rose by 1208 to be a Minister of State. Three years later he cleared the reputation of Chao Ju-yü, and caused Chu Hsi and other disgraced dead statesmen to be rehabilitated. On the death of the Emperor Ming Tsung, he set Li Tsung upon the throne, and the grateful Emperor would never hear a word against him. He ruled autocratically until his death, shortly before which he was ennobled as Prince. Canonised as 忠獻. 1722

Shih Miao 時苗. 2nd cent. A.D. A Magistrate under the Han dynasty, notorious for his meanness. On giving up office, he carried off a calf which had recently been born in the official stables, urging that it was not there when he took over the seals. 1723

Shih Nai-yen 施耐菴. 13th cent. A.D. The reputed author of the romantic novel known as the 水滸傳. See *Lo Kuan-chung*. 1724

Shih Pao 石苞 (T. 仲容). Died A.D. 272. An official under the Wu and Chin dynasties, specially distinguished for his correct- 1725

ness of demeanour. He rose to high military rank, and was ennobled as Duke by the Emperor Wu Ti, and canonised as 武.

1726 **Shih Pi** 史弼 (T. 君佐. H. 紫徵老人), also called 塔剌渾 T'alahun. A.D. 1212—1297. A native of 蠡 Li-chou in Chihli, distinguished as a commander in the service of Kublai Khan, whose notice he attracted in early life by his extraordinary physical strength and skill in archery. In 1273 he had charge of the attack on the north-east angle of Fan-ch'êng, during the 96 days of the siege. At Bayan's passage of the Yang-tsze he was singled out as the bravest of the brave. After a long career of successful generalship he was chosen in 1283 for the command of Kublai's intended expedition against Java. In 1292, being then generalissimo of the forces and at the same time Governor of Fuhkien, he set sail from 泉 Ch'üan-chou with an army of 5000 men. After landing in Java he was for a time successful, owing chiefly to the rivalries of local potentates; but the expedition was ultimately a failure, and Shih Pi had some difficulty in getting out of the island with a loss of more than half his troops. He took back with him plunder in the shape of gold, gems, ivory, rhinoceros-horn, incense-woods, manufactured cottons etc., to the value of 5,000,000 ounces of silver. For this ill-success the Emperor ordered him to receive 70 blows, and confiscated one-third of his property. In 1318 he had again risen to be Minister of State, and was ennobled as Duke.

1727 **Shih Shih-p'iao** 施世驃. Died A.D. 1721. Sixth son of Shih Lang. In 1721 he recovered Formosa from the rebel 朱一貴 Chu I-kuei, who pretended to be a descendant of the Mings. Canonised as 勇果.

1728 **Shih Ssŭ-ming** 史思明. Died A.D. 761. A native of Lukchak, of Turkic descent, fierce and guileful in disposition. He received a command under the Emperor Ming Huang, and co-operated with

An Lu-shan, whose fellow-countryman he was, in his campaign against the Kitans. After the rebellion and death of An Lu-shan, he remained for some time openly in opposition to his son An Ch'ing-hsü but secretly leaning towards the rebel side; and at length in 759 he threw off his allegiance, put An Ch'ing-hsü to death, and proclaimed himself Emperor under the title of 應天皇帝 of the Great Yen dynasty. He ennobled his eldest son Shih 朝義 Chao-i as Prince, but in consequence of a severe defeat suffered by the latter, he disinherited him in favour of his younger son Shih 朝清 Chao-ch'ing. The elder son, resenting this, plotted his destruction; and he was shot in the back when in the act of mounting his horse. As he fell, he was seized and put to death by strangling. His body was wrapped in a piece of felt and sent to the capital, and Shih Chao-i reigned in his stead; but in 762 he too was overthrown and put to death, and their four-year old dynasty came to an end.

Shih Ta-k'ai 石達開. Originally a well-to-do native of the District of 貴 Kuei in Kuangsi, he was driven to subscribe to the fund collected for the T'ai-p'ing rebellion, and was appointed an Assistant Prince. In 1863, when the great rebellion was practically at an end, Shih Ta-k'ai led a large body of his troops into Ssŭch'uan; but he was defeated in several engagements and ultimately taken prisoner by the Imperialist forces under Lo Ping-chang, aided by bands of Lolos who helped to surround the rebels and reduce them to starvation. Shih Ta-k'ai was conveyed to Ch'êng-tu and put to death by the lingering process. 1729

Shih T'ien-ni 史天兒 (T. **和甫**). Died A.D. 1225. Elder brother of Shih T'ien-tsê. At his birth a white vapour was seen to permeate the house, and when he grew up he was so handsome that a Taoist priest declared he would one day rise to the highest honours. He was very fond of study, but in 1211 he failed to take 1730

his *chin shih* degree; whereupon he said with a sigh, "Is literature then the only road to fame for a hero? Let me but hear the cock crow at dawn, with a hundred thousand soldiers at my back, and as for glory I should only have to stretch out my hand to grasp it." He attracted the attention of the veteran commander 木華黎 Mu-hua-li, under whom his father had served, and received a command, subsequently following him on his campaigns and being present at the siege of Peking in 1214. He had attracted to his standard a large number of young and active recruits, and gave to his army the title of 清樂軍. Having destroyed a nest of bandits who were in reality in collusion with 武仙 Wu Hsien, a general who had given in his allegiance to the Mongols, the latter was so enraged that he invited him to a banquet and caused him to be assassinated.

1731 **Shih T'ien-tsê** 史天澤 (T. 潤甫). A.D. 1202–1275. Younger brother of Shih T'ien-ni (*q. v.*). Eight feet in height, with a voice like a bell, he excelled in military exercises. He received a command under Ogotai Khan upon his accession in 1229, and served his successors, Kuyak, Mangu, and Kublai Khan, with fidelity and devotion, rising under the last-named to be a Minister of State and materially aiding by his counsels to consolidate the Mongol rule. It was said that for 50 years his Imperial masters had no cause for suspicion against him and he had no cause for complaint against them. He was forty years old before he became a student of books; latterly, his house was a place of refuge for the homeless scholars of the decadent House of China. With his last breath he begged Kublai Khan to restrain his soldiery from acts of rapine and outrage. Canonised as 忠武.

1732 **Shih T'ing-chu** 石廷柱. A.D. 1599–1661. A Manchu by descent, in 1622 he was in command of 廣甯 Kuang-ning. He yielded however to the Emperor T'ai Tsu, and was rewarded with a title. After serving against the Mings, in 1637 he accompanied

the expedition into Korea as an artillery commander. Upon the submission of the Korean king, he was appointed General of the left division of Chinese Bannermen, and later on became head of a Banner and aided in the conquest of China. In 1655 he was Controller of the Seaboard, and was so good a ruler that the people styled him (his surname meaning "Stone") 石佛 the Stone Buddha. Canonised as 忠勇

Shih Tsung. See (L. Chou) **Kuo Jung;** (Liao) **Yeh-lü Yüan;** (Chin[a]) **Wan-yen P'ou;** (Ming) **Chu Hou-tsung.**

Shih Wei-han 施維翰 (T. 及甫 and 研山). A.D. 1621—1683. A native of Shanghai. Graduating as *chin shih* in 1651, he became a Censor. His pet aversion was "squeezing" of any kind; he also inveighed against officials who engaged in trade as pawnbrokers or junk-owners. In 1679 he became Vice President of the Censorate, and constantly urged reforms. So famous was he that the draft of each of his memorials was eagerly sought for and handed round among the literary classes. Sent as Governor to Shantung, he coped successfully with a serious famine, and in 1682 became Viceroy of Chehkiang. He was transferred to Fuhkien, but died on the journey thither, leaving behind him a "fragrant name for ever and ever." Canonised as 清惠. 1733

Shih Yen-nien 石延年 (T. 曼卿). A.D. 994—1041. A scholar and poet, distinguished for his wine-bibbing propensities. Though very studious, he failed for his *chin shih* degree; whereupon the Emperor Chên Tsung added some supplementary degrees and offered him one. At first he was ashamed to accept, but ultimately did so and entered the public service, in which he rose to be Director of the Court of Sacrificial Worship. On one occasion when holding office as magistrate at 海 Hai-chou in Kiangsu, he went out in a boat to meet his friend and boon-companion 劉潛 Liu Ch'ien. After a long bout of drinking, they found that the supply of wine 1734

was nearly at an end; but discovering a large measure full of vinegar on board, they poured this into the wine-jar and continued their carouse. The Emperor Jen Tsung, who had a high opinion of Shih's talents, sent him a hint to reform. Upon this he became a teetotaller, but died shortly afterwards from illness brought on by deprivation of all stimulant. See *Fan Ch'un-jen*.

1735 **Shou Yang** 壽陽. 5th cent. A.D. A daughter of the first Emperor of the Sung dynasty. She was one day sleeping in a garden, when some plum-blooms fell around her forehead and made her so dazzlingly beautiful as to suggest the idea of a famous headdress which passes under her name.

1736 **Shu Hai** 豎亥. An official employed by the Great Yü, B.C. 2205, to measure the earth from north to south. See *T'ai Chang*.

1737 **Shu-ho-tê** 舒赫德 (T. 伯容. H. 明亭). A.D. 1710—1777. A Manchu, who rose in 1748 to be President of the Board of Revenue. He was then dispatched against Chin-ch'uan, which submitted in the following year. After this he proceeded up the 金沙 Chin-sha river, and made investigations into the copper-tribute of Yünnan. In 1752 he was sent to restore order in Ili, and served through the rebellion of Amursana and of the Khalkas in 1756. In 1757 he took Aksu, and in 1758 relieved Yarkand, receiving a title on the suppression of the rebellion in 1759. In 1761 he returned to Peking as President of the Board of Punishments, and in the next year he was left in charge of the government while the Emperor went on tour. In 1768 he went as Commissioner to Yünnan, the Burmese having broken out into open warfare; but he failed, and was degraded in consequence and sent to Ush, where he received the Turguts in 1771 when they fled from Russian rule, as described by De Quincey in his *Flight of the Kalmuck Tartars*. Returning to Peking he filled various high posts, and died loaded with honours. Canonised as 文襄.

Shu Yü 荼與 *or* **Shên Shu 神荼**. The elder of two legendary brothers (see *Yü Lü*) said to have power over evil demons, whom they bound with reeds and gave as food to tigers. Their names are posted upon the doors of Chinese houses as a safeguard against wicked spirits. 1738

Shu Yü 叔虞. Younger brother of Prince 成 Ch'êng of the Chou dynasty, B.C. 1115. One day, the latter cut a leaf from a 桐 *t'ung* tree into the shape of the gem-token given to feudal princes as a symbol of power, and handed it to Shu Yü. "When will your Majesty perform the ceremony of investment?" asked Chou Kung. "Why, I was only joking!" replied the prince. "Nay," said Chou Kung; "a prince never jokes. His words are written down as history, take shape as ceremonial rites, or are set to music and sung." Shu Yü was accordingly invested with the fief formerly held by Yao, with the title of 唐侯. 1739

Shuai-yen-pao 帥顏保. A.D. 1651—1694. Second son of Hsi-fu, and for many years Director General of Grain-Transport, into the administration of which he introduced many reforms. 1740

Shun 舜. B.C. 2317—2208. A native of 虞幕 Yü-mu in Honan, whence he came to be called 虞氏. His family name was 姚 Yao. His mother died when he was quite young, and his father Ku-sou, said to be a descendant of the Emperor 顓頊 Chuan Hsü, took a second wife, by whom he had a son named Hsiang. Gradually the father became very fond of Hsiang and conceived a great dislike for Shun, and on several occasions attempts were made to take his life, but he was in each case miraculously preserved. In spite of this, he continued to exhibit such exemplary conduct towards his father and stepmother that he has since been enrolled among the 24 examples of filial piety. At the age of 20 he attracted the notice of the Emperor Yao, who forthwith set aside his own unworthy son, Tan Chu, and made Shun his heir, giving 1741

him his two daughters Nü Ying and O Huang in marriage. In B.C. 2287 he was associated in the government with the Emperor, and on the death of the latter and the expiration of the period of three years' mourning, he duly succeeded to the throne. He is said to have had double pupils to his eyes, a peculiarity also ascribed to Hsiang Chi. He received the designation of 重華 Ch'ung-hua, implying that he rivalled in virtue the Emperor Yao. Canonised as 虞帝舜.

1742 **Shun Chih** 順治. A.D. 1638—1661. The title of the reign of 福臨 Fu-lin, who ruled over China from 1644—1661. He was the ninth son of T'ien Ts'ung, and was left to the care of his uncle as Regent. His reign was almost entirely occupied in consolidating the newly-acquired empire. His kindly character as a man, and his magnanimity as a ruler, were extolled by his contemporaries. He left the Chinese in control of the civil administration, and treated the Catholic missionaries with favour. The Dutch and Russian embassies to his Court in 1656 found there envoys from the Great Mogul, the Western Tartars, and the Dalai Lama. In 1659 the raid of Koxinga up the Yang-tsze was defeated, and in the last year of the reign the Dutch were expelled from Formosa. Canonised as 世祖章皇帝.

Shun Ti. See (Han) **Liu Pao**; (E. Sung) **Liu Chun.**

Shun Tsung. See **Li Sung.**

1743 **So-ni** 索尼. Died A.D. 1667. A trusted counsellor of the Emperors T'ai Tsu and T'ai Tsung of the present dynasty, whose cause his family had espoused, and to whom his knowledge of Chinese, Mongol, and Manchu, proved very useful. He distinguished himself as ambassador to surrounding tribes, as a warrior against the Mings, and as a statesman in home politics. He was degraded in 1645 for letting the people fish in the moat round the palace and pasture cattle on Imperial ground. When Shun Chih assumed the reins of

government, So-ni was recalled to office, and was one of four Regents appointed under his Majesty's will. He was ennobled as Duke by K'ang Hsi on his accession, and canonised as 文忠.

Sotpala 碩德八剌. A.D. 1303—1323. Son of Ayuli Palpata, whom he succeeded in 1320 as fifth Emperor of the Yüan dynasty, contrary to the agreement between his father and the latter's brother Kaisun. His mother placed 鐵木迭兒 Timuteer, a favourite of hers, at the head of affairs; but after about two years the Emperor became disgusted with his persecution of rivals under the last reign, and dismissed him from office. Buddhism continued to cost vast sums, one single image consisting of 500,000 catties of bronze. In 1323 the *Dynastic Institutes* were drawn up, and Sotpala was preparing to reform the administration generally, when he was assassinated by one of his own chamberlains. Canonised as 英宗. **1744**

Ssŭ-k'ung Shu 司空曙 (T. 文初). 8th cent. A.D. A native of 廣平 Kuang-p'ing in Chihli, distinguished as a poet and official under the T'ang dynasty. One of the 十才子 Ten Men of Genius of the period A.D. 766—779. **1745**

Ssŭ-ma Chao 司馬昭 (T. 子上). A.D. 211—265. Son of Ssŭ-ma I, and Minister to the third Emperor of the Wei dynasty (deposed A.D. 254) who created him Prince of Chin. He was canonised by his son Ssŭ-ma Yen, first Emperor of the Chin dynasty, as 太祖文皇帝. **1746**

Ssŭ-ma Chêng 司馬貞 (T. 子正). 8th cent. A.D. A native of Ho-nei in Honan, who distinguished himself as an historical writer. Author of the 史記索隱, an exegetical work on the *Historical Record* of Ssŭ-ma Ch'ien, and also of the 三皇記, dealing with the times of the three great legendary Emperors, Fu Hsi, Shên Nung, and Huang Ti. He called himself 小司馬 the Younger Ssŭ-ma, in contradistinction to Ssŭ-ma Ch'ien. **1747**

48 **Ssŭ-ma Ch'êng-chêng 司馬承貞** (T. 子微). 7th and 8th cent. A.D. A native of Lo-chou in Honan, who studied the black art under 潘師正 P'an Shih-chêng, and then settled on the 天台 T'ien-t'ai mountains in Chehkiang. As he began to gain a reputation the Empress Wu Hou sent for him, but he did not obey the summons. Later on the Emperor Jui Tsung caused him to be brought to Court, and held a long conference with him on the art of ruling a State. He declared that it was governed precisely in the same way as one's own body is governed, *viz.* by keeping absolutely and dispassionately negative, and by falling into a natural harmony with one's environment. The Emperor Ming Huang also summoned him to Court, and availed himself of Ssŭ-ma's great calligraphic skill, all the time treating him with much distinction. He died at the age of 89, and was canonised as 貞一先生.

1749 **Ssŭ-ma Chien 司馬建**. 3rd cent. A.D. Son of Ssŭ-ma Chung, second sovereign of the E. Chin dynasty. He was very precocious, and when only five years of age drew back his grandfather, the Emperor Wu Ti, who was watching a fire, into a dark corner, for fear lest the features of the Son of Heaven should be exposed to the public gaze. He was poisoned by the Empress Chia Hou and canonised as 愍懷.

1750 **Ssŭ-ma Ch'ien 司馬遷** (T. 子長). Born about B.C. 145, and died between B.C. 86—74. A native of Lung-mên in modern Shensi, and son of Ssŭ-ma T'an. At the age of ten he was already a good scholar, and at twenty set forth upon a round of travel which carried him to all parts of the empire. Entering into the public service, he was employed upon a mission of inspection to the newly-conquered regions of Ssŭch'uan and Yünnan; and not long after his return from this, B.C. 110, his father died and he stepped into the hereditary post of Grand Astrologer. After

devoting some time and energy to the reformation of the calendar, he now took up the historical work which had been begun by his father, and which was ultimately given to the world as the 史記 *Historical Record.* It is a history of China from the earliest ages down to about one hundred years before the Christian era, with biographies of the most eminent men of those days, covering a period of nearly three thousand years. In such esteem is this work justly held that its very words have been counted and found to number 526,500 in all. Seven years later Ssŭ-ma Ch'ien fell into disgrace over the defeat and defection of Li Ling, whom he tried to vindicate; and he was subjected by the angry Emperor to the punishment of mutilation, a harshness of treatment which the Emperor is said to have at once regretted. He was subsequently appointed Minister of State, and held the post until his death. From the place of his birth he is sometimes spoken of as "Lung-mên," and from his office, as the Grand Astrologer or 太史公.

Ssŭ-ma Chih 司馬熾 (T. 豐度). A.D. 283—313. The youngest of the twenty-five sons of the Emperor Wu Ti of the Chin dynasty, and one of the three surviving after the internecine struggles of the reign of the Emperor Hui Ti. He succeeded to the throne in 306, and fought with small success against the new State of Han, which finally took Lo-yang and destroyed the library of Wu Ti in 311. The Emperor was carried away to Shansi, and was forced to serve as cupbearer to Liu Ts'ung, until he was put to death. Canonised as 孝懷皇帝. 1751

Ssŭ-ma Chung 司馬衷 (T. 正度). A.D. 259—306. Son of Ssŭ-ma Yen, whom he succeeded in 290 as second sovereign of the E. Chin dynasty. He devoted himself to sensual pleasures, leaving the government to his wife, a daughter of Chia Ch'ung, who used her power to gratify private enmities and to forward selfish aims. 1752

After murdering her mother-in-law and the Heir Presumptive, she was herself slain in 300 by Ssŭ-ma Lun, Prince of Chao, who for a short time usurped the throne. The Emperor was dragged about by contending Princes, until at last he was poisoned. Canonised as 孝惠皇帝.

1753 **Ssŭ-ma Hsiang-ju** 司馬相如 (T. 長卿). Died B.C. 117. A native of Ch'êng-tu in Ssŭch'uan. In his youth he was fond of books and sword-play, and early distinguished himself as a poet. His personal name was originally 犬子 Puppy, and was changed by him to Hsiang-ju, from his admiration of the character of Lin Hsiang-ju. After holding office for a short time under the Emperor Ching Ti, who reigned B.C. 156—140, he joined the establishment of Prince 孝 Hsiao of Liang, but was ere long compelled by ill-health to resign his post; and the Prince dying about the same time, he was left almost penniless. Wandering homewards, he reached Lin-chiung, where he was hospitably received by the Magistrate 王吉 Wang Chi, and introduced to a wealthy man, named 卓王孫 Cho Wang-sun, who entertained him at a banquet. When the wine had circulated freely, Ssŭ-ma began to play and sing; by which he so captivated Cho's daughter 文君 Wên-chün, a young widow, that she left her father's house that very night and threw herself upon Ssŭ-ma's protection. The pair fled to Ch'êng-tu; but having nothing to live upon, they returned to Lin-chiung and set up a small wine-shop, in which she served the customers while he, dressed in the short drawers of a coolie, washed the cups. His father-in-law, unable to bear the shame of this, gave them a large sum of money, with which they went back again to Ch'êng-tu and lived in affluence. Meanwhile the fame of Ssŭ-ma as a poet reached the Emperor Wu Ti, who was fascinated by his 子虛賦. The author was summoned to Court and appointed to high office, from which he was dismissed for receiving bribes,

to be shortly afterwards re-instated. His declining years were clouded by ill-health, in the midst of which he found time to address to the Emperor a famous remonstrance against the folly of wasting precious time in hunting. In addition to his poetry, he left behind him a treatise on the great sacrifices to Heaven and Earth, as well as a short philological work based on the 蒼頡 of Li Ssŭ, and known as 凡將.

Ssŭ-ma I 司馬懿 (T. 仲達). A.D. 178—251. A native of 1754
the 溫 Wên District of Honan, who distinguished himself as a bright, clever youth, and in 211 took service under the great Ts'ao Ts'ao. When the latter's son came to the throne as first Emperor of the Wei dynasty, he ennobled Ssŭ-ma as Marquis and placed him in command of the army, a post which he held for many years under three successive Emperors. He skilfully opposed even Chu-ko Liang; and at length by constantly refusing battle, he so irritated that famous commander that the latter contemptuously sent him a present of a woman's headdress. He was canonised at his death as 文貞, but when his grandson Ssŭ-ma Yen came to the throne he canonised his grandfather as 宣皇帝.

Ssŭ-ma I 司馬奕 (T. 延齡). A.D. 342—386. Seventh sovereign 1755
of the E. Chin dynasty. He succeeded his childless elder brother, the Emperor Ai Ti, in 365. Huan Wên, who had suffered a disastrous repulse in Honan in 368, but in 371 had recovered 壽春 Shou-ch'un in Anhui in spite of the Ch'in and Yen States, deposed him in that year on a charge of grave disorders in the harem. He became Duke of 海西 Hai-hsi in Kiangsu, and is known in history as 帝奕.

Ssŭ-ma Kuang 司馬光 (T. 君實. H. 涑水). A.D. 1019— 1756
1086. A native of Hsia in Honan, who graduated as *chin shih* in 1038 and entered upon a public career. He rose rapidly to high office, and ultimately became a Minister of State. To the Emperor

Jen Tsung he ventured to submit five rules of conduct: — Guard your patrimony; value time; keep sedition at a distance; be cautious over details; aim at reality. But he was a zealous opponent of Wang An-shih and his "innovations;" and when in 1070 the Emperor refused to part with the latter, he resigned and went into private life at Lo-yang. He then gave himself up entirely to the great work of his life, the famous history of China, of which a part had already been submitted to the Throne as far back as 1064. It was completed in 1084, the period covered extending from the 5th cent. B.C. to the 10th cent. A.D., and was published under the title of 資治通鑑. In 1085 he determined to return to public life; but he had not been many months in the capital, labouring as usual for his country's good, before he succumbed to an illness and died, almost universally honoured and regretted. Especially was he loved by the people of Lo-yang, who were accustomed to speak of him with respectful familiarity as 司馬相公, and also as 萬家生佛 the People's Living Buddha. In his youth he was a devoted student, and used a kind of round wooden pillow, which roused him to wakefulness by its movement every time he began to doze over his work. He had a large library, and was so particular in the handling of his books that even after many years' use they were still as good as new. He would not allow his disciples to turn over leaves by scratching them up with the nails, but made them use the forefinger and second finger of the right hand. On one occasion, in childhood, a small companion fell into a water-kong and would have been drowned but for the presence of mind of Ssŭ-ma Kuang. He seized a huge stone, and with it cracked the jar so that the water poured out. In addition to his history, he was also the author of the 稽古錄, an historical work covering a period from twenty-five centuries before Christ to ten centuries after Christ; of the dictionary known as the 類篇,

based upon the *Shuo Wên*, and containing over 31,000 characters arranged under 544 radicals; and also of a large collection of miscellaneous writings. He was canonised as 文正, and in 1267 his tablet was placed in the Confucian Temple.

Ssŭ-ma Lun 司馬倫 (T. 子彝). Died A.D. 301. Ninth son 1757
of Ssŭ-ma I. He was ennobled as Prince of Chao by the first Emperor of the Chin dynasty, and was much trusted by 賈后 the Empress Chia, wife of the second Emperor and virtual ruler of the empire. In A.D. 300 he repaid her confidence by organising a plan to assassinate her, and this was duly carried out. He then proclaimed himself Emperor, surrounding himself by a motley Court in which menials held important offices, jeeringly compared, in a phrase which has become classical, to "finishing off a sable robe with dogs' tails." But the Princes combined against him, and after some show of resistance he was overwhelmed and was forced to commit suicide.

Ssŭ-ma P'ei 司馬丕 (T. 千齡). A.D. 340—365. Eldest 1758
son of the Emperor Ch'êng Ti, and sixth sovereign of the E. Chin dynasty. He succeeded the childless Emperor Mu Ti in 361, and though an excellent man was too weak to cope with the growing power of Huan Wên, the result being that Honan was lost. Canonised as 哀皇帝.

Ssŭ-ma Piao 司馬彪 (T. 紹統). A.D. 240—305. Eldest 1759
son of 睦 Mu, Prince of 高陽 Kao-yang. As a youth he was very studious, but at the same time so fond of women and debauchery that his father disinherited him. Thereupon he gave up his wild habits and stuck closely to books, ultimately rising to a high post in the Imperial Library. He wrote a supplementary history of the E. Han dynasty, and other works, besides publishing an edition of Chuang Tzŭ with exegetical notes.

Ssŭ-ma Shao 司馬紹 (T. 道畿). A.D. 299—325. Eldest 1760

son of the Emperor Yüan Ti, and second sovereign of the E. Chin dynasty. He was early distinguished for intelligence, good sense, and love for literature. He was one day sitting on his father's knee when a messenger arrived from Ch'ang-an. "Which is the farther off," asked his father, "Ch'ang-an or the sun?" "Oh, the sun, of course," replied the boy; "we have people coming from Ch'ang-an, but no one ever comes from the sun." His father was so pleased with this answer that at a banquet the next day he gave him the same question again, when to his astonishment the child changed his reply to Ch'ang-an. "How so?" said his father angrily; "what do you mean by this?" "Well," replied the boy, "we can see the sun, but we cannot see Ch'ang-an." Succeeding to the throne in 322, he saw his dominions reduced on the north and west, and in 324 Wang Tun laid siege to Nanking. The latter was defeated by the Emperor and slain, but Shih Lo succeeded in extending his boundaries down to the river Huai. Canonised as 肅宗明皇帝.

1761 **Ssŭ-ma Tan** 司馬聃 (T. 彭祖). A.D. 342—361. Son of the Emperor K'ang Ti, and fifth sovereign of the E. Chin dynasty. He ascended the throne at the age of three, and by the exertions of Huan Wên reigned not ingloriously for seventeen years. Ssŭch'uan was regained in 347, and in 356 Yao Hsiang was driven out of Honan, and all south of the Yellow River acknowledged the sway of the Chins. Canonised as 孝宗穆皇帝.

1762 **Ssŭ-ma T'an** 司馬談. Died B.C. 110. Father of Ssŭ-ma Ch'ien, and hereditary Grand Astrologer at the Court of the Emperor Wu Ti of the Han dynasty. An eager student of philosophy, especially of Taoism, he also planned and collected material for the *Historical Record*, which was completed by his more famous son. He accompanied the Emperor (see *Liu Ch'ê*) on his visit to Mt. T'ai in Shantung for the celebration of the sacrifices to Heaven and

Earth, but was taken ill by the way and died at Lo-yang.

Ssŭ-ma Tao-tzŭ 司馬道子. A.D. 364—402. A scion of the princely house of Lang-yeh, who was a pure-minded, quiet boy, and gained the esteem of Hsieh An. At ten years of age he became Prince of Lang-yeh, and later on a boon-companion of the Emperor Hsiao Wu Ti. Promoted to the Princedom of Kuei-chi, he took the worthless Wang Kuo-pao into friendship and gradually gave way to habits of intemperance. After the death of the latter he left all matters of State in the hands of his son 元顯 Yüan-hsien, who, though only 16, was an extremely astute young man. Yüan-hsien was overcome by the forces of Huan Hsüan and put to death, while his father was taken prisoner and subsequently poisoned. Canonised as 悼. 1763

Ssŭ-ma Tê 司馬德 (T. 德宗). A.D. 382—418. Son of the Emperor Hsiao Wu, and tenth sovereign of the E. Chin dynasty. He was little better than an idiot, and was entirely in the hands of a gang of unprincipled and incapable men who had risen to power under his father. In 398, the year after his accession, the Ch'in State took most of Honan. From 399 to 402, Chehkiang and Kiangnan suffered from the attacks of Sun En, whose defeat was entirely due to Liu Yü. Then followed the contest between Huan Hsüan and the Prince 元顯 Yüan-hsien. In 410 the capital was again saved by Liu Yü from two rebels who had been allowed to govern in Chehkiang and Kuangtung, while Ssŭch'uan revolted in 405 and was not recovered until 413. Liu Yü, who in 416 became Prime Minister and Field Marshal of the whole empire, recovered the territory up to the Yellow River, and in 417 conquered Ch'in, most of which soon fell to Hsia. The Emperor was strangled by his orders in the following year. Canonised as 安皇帝. 1764

Ssŭ-ma Tê-wên 司馬德文. A.D. 385—421. Younger brother of the Emperor An Ti, and eleventh and last sovereign of the E. 1765

Chin dynasty. He abdicated in 420 in favour of Liu Yü, after a reign of sixteen months, receiving the title of Prince of 零陵 Ling-ling, and was put to death in the following year. Canonised as 恭皇帝.

1766 **Ssŭ-ma Yao** 司馬曜 (T. 昌明). A.D. 362—396. Third son of the Emperor Chien Wên Ti, and ninth sovereign of the E. Chin dynasty. Coming to the throne in 372 as a mere boy, he was freed by death from Huan Wên, and was fortunate enough to secure the services of several able men who served him loyally during his long reign. By 378 the rivers Han and Huai once more marked the limits of the Imperial power; and in 383 the vast invading army of Fu Chien was utterly routed in Anhui. The north and west were still partitioned among rebel States, but after 385 the House of Chin ruled all south of the Yellow River. He was the first sovereign who professed the Buddhist faith, and in 381 he built a monastery inside his palace. The successes of his reign were not due to him, for he lived a life of idle pleasure amongst his numerous women. He was smothered by a favourite, whom he had warned that she was growing too old for his taste. Canonised as 烈宗孝武皇帝.

1767 **Ssŭ-ma Yeh** 司馬業 (T. 彥旗). A.D. 270—317. Grandson of the Emperor Wu Ti, and fourth sovereign of the Chin dynasty. He wrested Ch'ang-an, which he made his capital, from the Han State, and on the death of the Emperor Huai Ti was proclaimed Emperor. For four years he bravely resisted the Han power, but at last in 316, out of consideration for the sufferings of his people, he surrendered to Liu Yao, and after enduring much ignominy, was put to death. The north-west being now lost, the capital was moved to Nanking, and the dynasty is called the Eastern Chin. Canonised as 孝愍皇帝.

1768 **Ssŭ-ma Yen** 司馬炎 (T. 安世). A.D. 236—290. Eldest son

and successor of Ssŭ-ma Chao, who had been created Prince of Chin. In 265 his father died, and at the end of the year he deposed the Emperor Yüan Ti and founded the Chin dynasty, placing his capital at Lo-yang in Honan. In 280 he deposed the ruler of Wu, and added its territory to his dominions, which he divided into nineteen 州 provinces containing one hundred and seventy-three 郡 (or 國) districts. He restored the custom of twenty-seven months' mourning for parents instead of twenty-seven days, to which it had been reduced by the Emperor Wên Ti of the Han dynasty. He was a patron of literature, and collected a large library. But having achieved success, he began to abandon himself to pleasure. He allowed the army to be so much reduced that the Turkic tribes in the north-east encroached upon the empire. Already during the troublous times of the Three Kingdoms they had penetrated within the Great Wall, and now it was necessary to buy their nominal allegiance with titles and dignities. No less than eight princedoms of important provinces were created, which proved under the following reign to be sources of infinite trouble. Canonised as 世祖武皇帝.

Ssŭ-ma Yen 司馬衍 (T. 世根). A.D. 320—342. Eldest son 1769
of the Emperor Ming Ti, and third sovereign of the E. Chin dynasty. He succeeded at the age of five, under the Regency of his mother. The Court was torn by factions, and in 327 Su Chün revolted in Anhui and seized Nanking by a rapid advance. Several officers however came to the rescue, and he was driven back to Anhui, and in 328 captured and beheaded, as was likewise his son in the following year. Shih Lo, who styled himself Emperor, had now possession of all the north, and after capturing and losing Hsiang-yang in Hupeh, vainly proposed peace in 333. In 335 the Emperor took the reins of government, and for seven years ruled well and peacefully, troubled only by the hostile operations of Shih Chi-lung. Canonised as 顯宗成皇帝.

1770 **Ssŭ-ma Yo** 司馬岳(T.世同). A.D. 322—344. Younger brother of the Emperor Ch'êng Ti, and fourth sovereign of the E. Chin dynasty. He was placed on the throne, owing to the tender age of his nephews, in 342. His reign was occupied with burdensome preparations against Shih Chi-lung, but only one unimportant skirmish was fought. Canonised as 康皇帝.

1771 **Ssŭ-ma Yü** 司馬昱 (T. 道萬). A.D. 320—372. A younger son of the Emperor Yüan Ti, and eighth sovereign of the E. Chin dynasty. He was placed on the throne in 371 by Huan Wêi, who thought he would resign in his favour if called upon. He died before the plans of Huan Wên were mature, leaving the latter Prime Minister. Canonised as 太宗簡文皇帝.

1772 **Su Chang** 蘇章 (T. 孺文). 2nd cent. A.D. A native of P'ing-ling in Shensi, who distinguished himself as a youth by his literary abilities and rose under the Emperor An Ti to be a Privy Councillor. Under the Emperor Shun Ti he became Governor of Ping-chou in Chihli, but fell into disfavour and was cashiered. He then returned home and led a retired life, refusing a further appointment which was offered to him. On one occasion he went as Censor to hold an enquiry into the peculation of an old friend who was Governor of Ch'ing-ho in Chihli. The latter gave him a grand feast; and the two enjoyed themselves very much, until the Governor said, "All men have one God, while I alone have two!" — hinting that the Censor would be merciful. But Su Chang replied, "This feast is a private affair; tomorrow's business is a public duty." And the enquiry ended in the punishment of the Governor

1773 **Su Chê** 蘇轍 (T. 子由. H. 潁濱). A.D. 1039—1112. Younger brother of Su Shih. Graduated as *chin shih* in 1057, and entered upon an official career. He incurred the resentment of Wang An-shih, whose "innovations" he opposed, and nearly got into serious trouble, escaping however with dismissal to a minor

provincial post. In 1072 he shared the disgrace of his brother and was banished to a post in Kiangsi, but in 1086 he was recalled by the Emperor Chê Tsung and rose to be President of the Board of Civil Office. About ten years later he again fell into disfavour and was once more dismissed to the provinces. After holding various posts, he died at Hsü-chou in Honan where he had built himself a retreat. He became a devotee of Taoism, and published an edition of the *Tao Tê Ching*, with commentary, under the title of 老子註. He was also a poet of no mean order. Canonised as 文定.

Su Chin 蘇晉. 7th and 8th cent. A.D. A native of Lan-t'ien 1774
in Shensi, who distinguished himself by precocity of talent, the promise of which was amply fulfilled by the scholarship of his later years. He graduated as *chin shih* in 691, and rose to be Vice President of the Board of Revenue. After this, his career was somewhat chequered; but at his death he was chief tutor to the Heir Apparent. He was one of the Eight Immortals of the Wine-cup (see *Li Po*); and though an exemplary Buddhist when sober, he was apt to become profane in his cups.

Su Ch'in 蘇秦. Died B.C. 317. A native of Lo-yang. [For his 1775
early life, see *Chang I.*] His first attempt was to join the Ch'in State, but he was repulsed, and had to return home in rags and tatters and with an empty purse. "His wife would not spin for him; his sister-in-law would not cook for him; and his very parents disowned him." He gave himself up to the study of the 陰符經 *Yin fu sûtra* of the Taoists, every now and again pricking his leg to keep himself awake; when suddenly the idea of federating the Six States flashed upon him as a means of opposing the fast-growing power of Ch'in. This policy he ultimately succeeded in carrying out, and rose to an almost unrivalled position of wealth and power. Returning to Lo-yang, he was warmly welcomed by those who had scorned him in his days of obscurity; and the magnanimity he

displayed in forgetting all their former coldness gave rise to the saying "Su Ch'in is still Su Ch'in; the clothes are changed, but not the man." The Ch'in State, awake to the danger which threatened, now sent a clever official, named 公孫衍 Kung-sun Yen, to the Ch'i and Wei States, and succeeded in persuading them to attack the Chao State, contrary of course to the terms of the alliance. Su Ch'in was in Chao at the time; and having no explanation to offer to the ruler of Chao, who had ennobled him, sought refuge in flight, and retired to Yen where he was appointed Minister. Here he became involved in a disgraceful intrigue with the queen-dowager, and fled to Ch'i. He was once more Minister, but soon afterwards fell a victim to assassination.

1776 **Su Ch'iung** 蘇瓊 (T. 珍之). 6th cent. A.D. A native of 武强 Wu-ch'iang, who rose to be Governor of Ch'ing-ho in Chihli. Under his excellent rule robbery became a thing of the past. He would take no presents; however on one occasion he felt constrained to accept a few melons from a wealthy neighbour. Thereupon a number of other people hastened to offer him various kinds of fresh fruit. But when they reached his house they found the melons hung up to a beam, untouched, and returned home in confusion.

1777 **Su Ch'o** 蘇綽 (T. 令綽). A.D. 498–546. A native of 武功 Wu-kung in Shensi, noted in his youth for his love of study. He attracted the attention of Yü-wên T'ai and was rapidly advanced to high office. His unceasing toil for his country brought about premature death. In accordance with his rooted dislike to display and extravagance, he was not canonised, and was buried in the simplest manner; but many thousand mourners followed his coffin, including his master and numerous high officials.

1778 **Su Chün** 蘇峻 (T. 子高). Died A.D. 328. A native of the 掖 Yeh District in Shantung, who graduated as *hsiao lien* when

only 18 years of age. He distinguished himself during the troubles of 307—312 (see *Ssŭ-ma Chih*) by raising a local force, and was subsequently advanced to high military rank by the Emperor Yüan Ti of the E. Chin dynasty. Under the Emperor Ming Ti he became Governor of 歷陽 Li-yang in Anhui and was ennobled as Duke. Upon the death of Ming Ti, all power passed into the hands of Yü Liang whom Su Chün regarded as a mortal enemy; and on this pretext he raised the standard of revolt. Rapidly advancing, he vanquished the Imperial forces under Yü Liang in person and seized the capital, modern Nanking; but he was soon driven back into Anhui, captured, and beheaded. In 329 the same fate befell his son, who had tried to continue the struggle.

Su Hsiao-hsiao 蘇小小. 11th cent. A.D. A famous courtesan **1779**
of Hangchow, and favourite of the poet Su Shih. She was buried on the shore of the Western Lake near that city.

Su Hsün 蘇洵 (T. 明允. H. 老泉). A.D. 1009—1066. A **1780**
native of 眉山 Mei-shan in Ssüch'uan, and father of Su Shih and Su Chê. He was 27 years old before he displayed any zeal for learning; and after about a year's study he went up for his degree, but failed. He then shut himself up, and abandoning his former attempts at composition, devoted himself to studying not only the Confucian Canon but all the various schools of philosophy. This soon made him a ready writer; and when in the year 1056 he went with his two sons to the capital, Ou-yang Hsiu recommended him for a post, and he was ultimately employed in the Imperial Library. His style came very much into vogue and was regarded as a model for students. See *Wang An-shih*.

Su Hui 蘇蕙 (T. 若蘭). 4th cent. A.D. The wife of an official **1781**
named 竇滔 Tou T'ao, Su being her maiden name, who was banished by Fu Chien to the desert of Tartary. She beguiled the hours by embroidering a poetical palindrome, said to be the

first of its kind, which she forwarded to her exiled husband.

1782 **Su-k'o-sa-ha** 蘇克薩哈. Died A.D. 1667. A distinguished Manchu officer, appointed by Shun Chih on his deathbed to be one of four Regents. Ao-pai, another of the Regents, resenting Su's opposition to his own cruel tyranny, laid a false accusation of treason against him in 1667: and he and his eldest son were sentenced to the ancient penalty of disembowelment, while his other six sons, his grandson, and his two nephews were beheaded, together with his kinsman Po-êrh-ho-t'u. His punishment was altered to strangulation; and in 1669, on the fall of Ao-pai, his rank was restored.

1783 **Su-na-hai** 蘇納海 Died A.D. 1667. An able Minister of the Emperor Shun Chih, who rose to be Grand Secretary in 1661. He fell a victim to the hatred of the Regent Ao-pai in 1667, but his character was publicly vindicated in 1669, when he was canonised as 襄愍.

1784 **Su-pu-t'ai** 速不台. A.D. 1176–1248. A Mongol, who rose to high military rank under Genghis Khan and his son Ogotai, and distinguished himself by his victorious campaigns against the Mussulmans of Central Asia, the Chinese, Georgians, Russians, and Hungarians. He died upon the banks of the Danube, and was canonised as 忠定.

1785 **Su Shih** 蘇軾 (T. 子瞻. H. 東坡). A.D. 1036—1101. Son of Su Hsün, and elder brother of Su Chê. In the early years of his life he was left very much to his mother's care, and his education was superintended by her. In 1057 he graduated as *chin shih*, coming out second at the Palace examination, and in 1060, after mourning for his mother, he entered the public service. Through Ou-yang Hsiu he was brought to the notice of the Emperor Ying Tsung, and his Majesty at once began to take an interest in his career. Upon his father's death he declined the money and silk sent by the Emperor, and asked for an official post instead. Accordingly

in 1069 he received an appointment as Magistrate; but he soon made an open enemy of Wang An-shih, whose innovations he opposed, and applied to be sent to Hangchow. After being transferred to several similar posts, a plot was formed against him by a couple of Censors whom he had lampooned in verse, and in 1072 he was dismissed to Huang-chou. There he built himself a hut on the *Tung-p'o* "eastern slope" of the hill, and afterwards took these two words as his *hao* or fancy name. The Emperor Shên Tsung had a great partiality for him and was often on the point of recalling him, but his numerous enemies always found some means of preventing this. At length, when the young Emperor Chê Tsung mounted the throne, A.D. 1086, he was summoned to return to Court, and subsequently filled a number of high posts, rising by 1091 to be President of the Board of Rites. The Empress Dowager was present at his appointment to the Han-lin College; and after telling him how the late Emperor had always admired his genius, she caused him to be served with tea and sent home in a sedan-chair, escorted by ladies of the palace with torches. He was obliged however to go once more into the provinces; and in 1094 he was accused of having spoken disrespectfully of the late Emperor, and was banished, first to Hui-chou in Kuangtung, and afterwards to the island of Hainan, regions which in those days were utterly barbarous and unknown. In 1101 he was recalled by the Emperor Hui Tsung and restored to honour, but died soon afterwards at 常 Ch'ang-chou in Kiangsu. As a poet and essay-writer he stands in the very first rank, and numerous editions of his complete works, under the title of 東坡全集, have been issued, from the time of the Sung dynasty down to the present day. In 1235 his tablet was placed in the Confucian Temple; and although he had never advanced Confucianism in the sense necessary to merit this honour, it was not until 1845 that the tablet was removed. He is better

known by his fancy name, as Su Tung-p'o. Canonised as 文忠.

1786 **Su Shun-ch'in** 蘇舜欽 (T. 子美). A.D. 1008—1048. A native of 梓 Tzŭ-chou in Ssŭch'uan, of great ambition and wide reading, who graduated as *chin shih* before he was 21, and entered the public service. In 1040 he memorialised the Throne in reference to an earthquake which had taken place, and attracted the notice of Fan Chung-yen who recommended him for promotion. He rose to high office and married the daughter of a Minister of State; but he became involved in political intrigues, and was dismissed to a provincial post where he died. His poetry had great vogue; and he was also a calligraphist in the "grass" character, of which he would throw off splendid specimens when a little elevated with wine.

1787 **Su Tai** 蘇代. 3rd and 4th cent. B.C. Brother to Su Ch'in, and like him a politician, but of lesser magnitude. He was one day advising the king of Chao to put an end to his ceaseless hostilities with the Yen State. "This morning," said he, "I was crossing the river 易 I, when I saw a mussel open its shell to sun itself. Immediately an oyster-catcher thrust in its bill to eat the mussel, but the latter promptly closed its shell and held the bird fast. 'If it doesn't rain today or tomorrow,' cried the oyster-catcher, 'there will be a dead mussel.' 'And if you don't get out of this by today or tomorrow,' retorted the mussel, 'there will be a dead oyster-catcher.' Meanwhile, up came a fisherman, and carried off both of them. I fear lest the Ch'in State should be our fisherman."

1788 **Su T'ien-chio** 蘇天爵 (T. 伯修). A.D. 1294—1352. A native of 眞定 Chên-ting in Chihli, who passed first at a public examination of students of the Imperial Academy and entered upon a public career. He filled a great variety of posts, especially distinguishing himself by his zeal and energy as Censor. He was finally dispatched to oppose an irruption of rebels from northern Honan, and died of exhaustion from the mental strain. In his later

years he became an ardent Buddhist, and was popularly known as 滋溪先生. Author of 元朝名臣事累 *Notices of Eminent Statesmen of the Yüan Dynasty*, and of a small treatise on statesmanship, entitled 治世龜鑑.

Su T'ing 蘇頲 (T. 廷碩). A.D. 669—726. Son of a statesman 1789
who had been ennobled as Duke of 許 Hsü. Graduating as *chin shih* before he was 20, in 710 he came into his father's title and rose to be Minister of State. In concert with Sung Ching he administered the government from 716 to 720, when their own extreme severity, coupled with eunuch intrigues, brought about their dismissal. Su T'ing became President of the Board of Rites, and went to Ssŭch'uan as Commissioner, where he succeeded in overawing the Turfan and wild tribes of the south. He subsequently accompanied the Emperor to Mt. T'ai, for the performance of the great sacrifices to Heaven and Earth. His literary fame rivalled that of Chang Yüeh, and the two were spoken of as 燕許大手筆 the mighty pens of Yen and Hsü, Chang Yüeh having been ennobled as Duke of Yen. Canonised as 文憲.

Su Tsung. See **Li T'ing.**

Su Wei 蘇威 (T. 無畏). A.D. 542—629. Son of Su Ch'o. 1790
He was very precocious, and at 5 years of age mourned for his father like a grown man. He attracted the notice of Yü-wên Hu, who gave him his daughter to wife; but fearing implication in political troubles, he retired to the hills, nominally to study. He served under the Emperor Hsüan[a] Ti of the N. Chou dynasty, but it was under the first Emperor of the Sui dynasty that he rose to high office and gained a great reputation by the wisdom of his counsels. In 607, being Senior Grand Chamberlain, he protested against the reckless expenditure of Yang Kuang, and nine years later he was degraded for revealing the truth as to the state of the country and denouncing the folly of a war with Korea. He

joined the usurper Yü-wên Hua-chi, and fought under Li Mi until they were compelled to yield to the successful arms of Li Shih-min.

1791 **Su Wei-tao** 蘇味道. 7th cent. A.D. A native of 欒 Luan-chou in Chihli, who composed well at nine years of age. Graduating as *chin shih*, he was taken as secretary by P'ei Hsing-chien on his campaign against the Turkic tribes, and after his return was appointed to high office. In 698 he got into trouble and was thrown into prison; and soon after re-appointment to office he was again impeached for having encroached upon a neighbour's graveyard at his native place, and banished to a distant post. From this date his career was a chequered one until his death, which probably took place about 705. He was famous for his purposely vacillating policy. "If you definitely take one side," he said, "you may repent it; by taking neither you may always take either." Hence he was called 蘇模棱 Vacillator Su.

1792 **Su Wu** 蘇武 (T. 子卿). 1st and 2nd cent. B.C. A native of Tu-ling in Shensi, who was an official under the Emperor Wu Ti of the Han dynasty. He lived at a time when the Hsiung-nu were a source of great trouble to the empire. Several Chinese envoys had been imprisoned and not allowed to return; and by way of reprisal, Hsiung-nu envoys had been imprisoned in China. But a new Khan had recently sent back all the imprisoned envoys, and in A.D. 100 Su Wu was dispatched upon a mission of peace to return the Hsiung-nu envoys who had been detained by the Chinese. Whilst at the Court of the Khan his fellow-envoys revolted, and on the strength of this an attempt was made by Wei Lü to persuade him to throw off his allegiance and enter the service of the Hsiung-nu; upon which he tried to commit suicide, and wounded himself so severely that he lay unconscious for some hours. He subsequently slew 虞常 Yü Ch'ang, a Chinese renegade with

his own hand; and then Wei Lü, seeing that he was not to be forced into submission, threw him into a dungeon and left him without food for several days. He kept himself alive by sucking snow and gnawing a felt rug; and at length the Hsiung-nu, thinking that he was a supernatural being, sent him away north and set him to tend sheep. Then Li Ling was ordered to try once more by brilliant offers to shake his unswerving loyalty, but all was in vain. In the year 86, peace was made with the Hsiung-nu, and the Emperor Chao Ti asked for the return of Su Wu. To this the Hsiung-nu replied that he was dead; but 常惠 Ch'ang Hui, who had been assistant to Su Wu, bade the new envoy tell the Khan that the Emperor had shot a goose with a letter tied to its leg, from which he had learnt the whereabouts of his missing envoy. This story so astonished the Khan that Su Wu was released, and in B.C. 81 returned to China after a captivity of nineteen years. He had gone away in the prime of life; he returned a white-haired and broken-down old man. He was at once appointed Chancellor of the department for controlling the affairs of dependent States; but in the following year his son became mixed up in some treasonable conspiracy and was beheaded. For a long time he retired from public life, to be ultimately restored to favour, dying at the age of over eighty years.

Su Yün-ch'ing 蘇雲卿. 12th cent. A.D. A native of 廣漢 Kuang-han in Ssŭch'uan, who retired to an out-of-the-way part of Kiangsi, and passed his time in gardening and making straw sandals for a living. Subsisting on the rudest fare and wearing the coarsest clothes, he gave away all his surplus money in charity; and he was consequently much beloved by the neighbouring poor, who named him 蘇翁. In youth he had been an intimate friend of Chang Hsün, now a powerful Minister, and the latter sent him some presents accompanied by a letter. The messengers tried to 1793

persuade Su to return with them, and would take no refusal. When however on the following day they repaired to his hut, they found the door and window bolted inside, and the presents on the table, but Su had disappeared.

Suleiman, The Sultan. See **Tu Wên-hsiu.**

1794 **Sun Ch'ang-ju** 孫長孺. A scholar of the Sung dynasty, noted for his vast collection of books, which earned for him the sobriquet of 書樓孫氏 Library Sun. In A.D. 1015 he was made Magistrate of 潯 Hsün-chou in Kuangsi, and subsequently rose to an important office in the household of the Heir Apparent.

1795 **Sun Ch'i-fêng** 孫奇逢 (T. 啓泰 and 鍾元. H. 徵君). A.D. 1583—1675. A native of Jung-ch'êng in Chihli. He passed the examination for *hsiu ts'ai* when only thirteen years of age, and graduated as *chü jen* in 1600; but disgusted with the prospects of the Ming dynasty, clouded by the development of eunuch dominion, he devoted himself to a life of study and retirement. Often invited to take office by Emperors both of the Ming and Ch'ing dynasties, he ever steadfastly declined; though in 1636 he did take part in the successful defence of Jung-ch'êng against Li Tzŭ-ch'êng. He is one of the most famous masters of Confucian ethics, and his works on the *Four Books* etc. have been recommended to students by Chang Chih-tung. He also wrote on Ceremonial, and published the lives of eleven famous Confucianists. He is known as 夏峯先生, from having taught in the college of that name near Soochow during the last twenty-five years of his life, and in 1828 he was admitted into the Confucian Temple.

1796 **Sun Chia-kan** 孫嘉淦 (T. 錫公 and 懿齋). A.D. 1683—1753. A native of T'ai-yüan in Shansi. At the age of sixteen he slew in prison the murderer of his elder brother, who seemed likely to escape punishment through the aid of influential friends. He and another brother then fled, and managed to cover about 100 miles

in twenty-four hours. They entered a city and purposely smashed some ware of a crockery-seller, thereby ensuring that their presence should be known to the officials. By this ruse they were enabled to establish an *alibi* as their defence to the charge of homicide. Sun's family was so poor that he had to work hard all day collecting firewood, and could only study at night. In 1713 he graduated as *chin shih* and rose by 1730 to be President of the Board of Punishments, but was degraded for disrespect in taking up the Emperor's pencil to write with. Ch'ien Lung however restored him to office; and after holding various posts, in 1741 he became Viceroy of Hu-Kuang, where he introduced the system of subsidised chiefs, in order to keep the aborigines under control. He got into difficulties, and was recalled to be President of the Censorate in 1744. In 1745 he retired, but resumed office and rose to be President of the Board of Civil Office in 1752, leaving behind him the reputation of a just and honest man. Canonised as 文定.

Sun Chia-ku 孫家穀. A native of Anhui, who graduated as 1797
chin shih in 1856 and was a senior clerk in the Tsung-li Yamên when appointed in 1869 to be Co-Envoy with Mr. Anson Burlingame, then United States Minister at Peking, on a friendly mission to foreign countries. It was as a forecast of the results of this mission that Mr. Burlingame announced the speedy appearance of "a shining cross on every hill" in the Middle Kingdom. In 1871 he was made Taot'ai at Ichang, and in 1879 Judge in Chehkiang. In 1882 he was recalled to Peking to await employment.

Sun Chien 孫堅 (T. 文臺). Died A.D. 192. A native of 1798
富春 Fu-ch'un in Chehkiang. In early youth he was a yamên servant, but at the age of seventeen he distinguished himself in an affray with pirates on the Ch'ien-t'ang river in Chehkiang and was appointed to a petty official post. The rebellion of the Yellow Turbans soon gave him an opportunity of displaying his great

personal courage, and for services against the rebels at Ch'ang-sha he was made Governor of that district. He joined the league against Tung Cho, but afterwards withdrew, mostly on account of disputes over supplies. He was killed in an attack upon Liu Piao, leaving behind him four sons and one daughter, the last of whom married Liu Pei. His son Sun Ch'üan, who became founder of the Wu dynasty, canonised him as 武烈皇帝

1799 **Sun Chih-tsu** 孫志祖 (T. 詒穀). A native of Hangchow, who graduated as *chin shih* in 1766, and served as a Censor. Author of the 文選考異, a work on the discrepancies in the various editions of the famous work by Hsiao T'ung; and also of the 家語疏證, a hostile criticism on the now admittedly spurious *Family Sayings of Confucius.*

1800 **Sun Ching** 孫敬 (T. 文寶). 2nd cent. A.D. A native of Hsin-tu in Chihli, who was such an ardent student that at night he always tied his hair to a beam overhead, to prevent himself from dozing over his books. From his habit of bolting the door of his study to keep out intruders, he was popularly known as 閉戶先生.

1801 **Sun Ch'o** 孫綽 (T. 興公). 4th cent. A.D. A poet of the Chin dynasty, who distinguished himself while quite a youth by his literary skill, and after some ten years and more spent in wandering over the mountains and lakes of Chehkiang became secretary to Yü Liang. He subsequently rose to high office, and even ventured to oppose Huan Wên when the latter advocated the removal of the capital to Lo-yang. He was considered the foremost man of letters of his day, and had such a good opinion of his own powers that he said if his verses were thrown down on the ground, they would ring like gold. He died at the age of 58.

1802 **Sun Ch'u** 孫楚 (T. 子荊). Died A.D. 282. A native of Chung-tu in Shansi, who when quite young wished to become a

recluse, and said to 王武子 Wang Wu-tzŭ, "I will wash my mouth with the rocks, and pillow my head on the running stream." "How will you manage that?" enquired Wang, smiling at his slip of the tongue. "Oh," replied Sun, not the least taken aback, "I will use the rocks for tooth-powder, and the stream to cleanse my ears." He had passed his fortieth year before he entered upon an official career. Rising to high military command, he was received at an audience by the Emperor; but he absolutely refused to kneel, and would do no more than bow, alleging that a guardian of the Throne should never let himself be at a disadvantage.

Sun Ch'üan 孫權 (T. 仲謀). A.D. 181—252. Younger son 1803
of Sun Chien, and brother of Sun Ts'ê, to whose position and power he succeeded while still quite a youth. After a long and successful resistance to Ts'ao Ts'ao (see *Chou Yü*), he sent messengers in 217 to sue for peace, and offered to swear allegiance. In 219, upon the capture and execution of Kuan Yü, his services were accepted by Ts'ao Ts'ao and he was ennobled as Marquis. When Ts'ao Ts'ao died and his son Ts'ao P'ei assumed the Imperial title, Sun Ch'üan recognised him as his suzerain and was invested with the Principality of Wu; but in 229 he threw off his allegiance and proclaimed himself first Emperor of the Wu dynasty. Not very long before his death he is said to have been ordered by an angel to change the year-title, and to appoint an Empress, both of which orders he obeyed. Canonised as 大皇帝.

Sun Ên 孫恩 (T. 靈秀). Died A.D. 402. A native of Lang- 1804
yeh in Shantung, and a descendant of Sun Hsiu. He joined his uncle 孫泰 Sun T'ai, who was regarded as a magician, in planning revolutionary measures; and when the latter was put to death, he took the lead himself. At the head of a considerable force he captured Kuei-chi in Chehkiang and proclaimed himself 征東將軍 Generalissimo of the East, giving to his followers the

title of "Immortals." After a long struggle, with alternating fortune, he found himself without resources and committed suicide by drowning himself in the sea.

1805 **Sun Fang** 孫昉 (T. 景初). 12th cent. A.D. An Imperial physician, who called himself 四休居士 the Hermit of Four Stops. He explained this to mean that when he had taken his fill of plain food he stopped; when he had put on enough plain clothes to keep himself warm, he stopped; when he had realised a fair proportion of his wishes, he stopped; and that after growing old, free from covetousness or envy, he would also be prepared to stop.

1806 **Sun Fu-t'ing** 孫傅庭 (T. 伯雅). A.D. 1593—1643. Graduating as *chin shih* in 1619, he rose in 1635 to be Governor of Shensi, and by active measures stamped out the existing rebel movement. After an unsatisfactory campaign in Honan against the rebels there, he became Viceroy of Shantung and a part of Chihli. The fall of Chi-nan Fu in 1639 was made a pretext for imprisoning him; however in 1642 he was appointed Vice President of the Board of War and hastened with the garrison of Peking to relieve K'ai-fêng Fu, long besieged by Li Tzŭ-ch'êng. He was then moved to Shensi as Viceroy, and in spite of his representation that all the tried soldiers were dead and the new recruits not yet serviceable, he was obliged to advance against Li who soon scattered his raw levies. With great difficulty he raised fresh forces and again advanced. At first successful, he reached the 郟 Chia District only to find that heavy rains had made it impossible for supplies to come forward. He therefore fell back with two divisions, pursued by the rebels. The inexperienced artillerymen deserted their guns and a rout ensued, 40,000 men being lost. Li followed up his advantage, and in November the 潼 T'ung Pass was forced and Sun was killed, fighting to the last.

Sun Hao 孫皓 (T. 元宗). A.D. 242—283. Grandson of Sun Ch'üan, and son of Sun Ho. Ennobled as Marquis by Sun Hsiu, and personally a youth of studious and exemplary habits, he was raised to the throne as fourth Emperor of the Wu dynasty at the age of 23. No sooner however was he fairly established in his new position, having conferred the rank of Prince on the sons of the late Emperor, than he began to give way to cruelty, drunkenness, and debauchery, and utterly neglected the affairs of State. In A.D. 280 he was deposed by the founder of the Chin dynasty and sent to Lo-yang, with the title of the Marquis Returned to his Allegiance. His concubines and female attendants, to the number of 5,000, were taken into the conqueror's seraglio. He is mentioned in connection with the early use of tea, which he is said to have offered to Wei Chao instead of wine. Known in history as 末帝. 1807

Sun Ho 孫和 (T. 子孝). A.D. 224—252. Third son of Sun Ch'üan, who in 242, the two elder sons being dead, appointed him Heir Apparent. But through a palace intrigue against him, he began to lose favour with the dying Emperor and was sent to Ch'ang-sha in Hunan, with the title of Prince of Nan-yang. After his father's death, 孫峻 Sun Hsün, a son of Sun Chien, carried off his seal and ribbon of office and then forced him to commit suicide. When his son Sun Hao came to the throne, the latter canonised his father as 文皇帝. 1808

Sun Hsing-yen 孫星衍 (T. 淵如). A.D. 1752—1818. A native of Kiangsu. From 1795 to 1811 he served with distinction in Shantung, where his honesty was often distasteful to his superiors. He published editions of several Classics and topographies; he wrote many classical and antiquarian works; and he discovered the graves of Min Sun, T'an-t'ai Mieh-ming, and 曾點 Tsêng Tien, three of the disciples of Confucius. 1809

Sun Hsiu 孫休 (T. 子烈). Died A.D. 264. Sixth son of 1810

Sun Ch'üan. Ennobled in 252 as Prince of Lang-yeh, he lived for some years afterwards at Kuei-chi in Chehkiang, while his younger brother, Sun Liang, was Emperor. One night he dreamt that he soared to heaven on a dragon so huge that he could not see the end of its tail, and shortly afterwards Sun Liang was deposed and he was raised to the throne as third Emperor of the Wu dynasty. He took 孫綝 Sun Ch'ên as his chief adviser, but ere long began to suspect his loyalty and caused him to be put to death. He was very fond of reading and also of pheasant-shooting, in which sport he would spend whole days from dawn to dusk. Canonised as 景皇帝.

1811 **Sun K'ai-hua 孫開華** (T. 更堂). Died A.D. 1893. A military student of Hunan, who joined Pao Ch'ao's army and fought bravely against the T'ai-p'ings and Nien fei, receiving many wounds. He was rapidly promoted until he became Brigade General at Chang-chou in Fuhkien in 1866. In 1878 he saw service against the Formosan savages, but he is best known for his repulse of the French at Tamsui in 1884. For this he was made a noble of the 7th grade, and in 1886 became Commander-in-Chief in Fuhkien. Though a military officer he was exceedingly well-read, and he was a great favourite both with natives and foreigners. Orders have been issued that his career is to be recorded in the history of the dynasty, and memorial temples are to be erected at the scenes of his chief exploits.

1812 **Sun K'ang 孫康**. 4th cent. A.D. A native of Lo-yang, who in his youth was so poor that he could not afford a lamp to read by. He therefore studied in winter by light reflected from the snow, and ultimately rose to be a Censor.

1813 **Sun Liang 孫亮** (T. 子明). Died A.D. 260. Youngest son of Sun Ch'üan, who after the disgrace of Sun Ho named him heir to the throne. In 252 he became Emperor, and later on appointed

孫綝 Sun Ch'ên to be his Generalissimo. But he soon began to suspect treasonable designs on the part of the latter, and determined to put him to death. Sun Ch'ên however got wind of the plot, seized the Emperor's person, and with the aid of the Ministers of State relegated him to private life, with the title of Marquis of Kuei-chi. Known in history as 廢帝

Sun Shan 孫山. A scholar who came out last on the list of successful graduates. Hence the phrase "beyond Mt. Sun," as applied to unsuccessful candidates. **1816**

Sun Sheng 孫盛 (T. **安國**). 4th cent. A.D. A native of Chung-tu in Shansi, whose father was killed by bandits while Governor of Ying-ch'uan in Anhui. He was then only ten years of age and was forced to flee for safety to the other bank of the Yang-tsze. Entering official life, he served under T'ao K'an, Yü Liang, and Huan Wên, accompanying the latter into Ssŭch'uan. Appointed Governor of Ch'ang-sha, the poverty of his family drove him to engage secretly in trade; but although this breach of etiquette was discovered, he was not impeached, because of the great esteem in which he was held. He finally rose to be a Supervising Censor, and died at the age of 72. He was an ardent student, never to be seen without a book in his hand. Author of the 魏氏春秋 and the 晉陽秋, historical works on the Wei and Chin dynasties, the latter of which gained for him the title of 良史 Faithful Historian. Huan Wên objected strongly to the passage which described too accurately his own defeat, and threatened Sun with his resentment if it were allowed to stand. Sun indignantly refused to make any change, but the text was subsequently modified without his knowledge. **1817**

Sun Shih 孫奭 (T. **宗古**). A.D. 962—1033. A native of 博平 Po-p'ing in Shantung, who graduated as *chin shih* after nine attempts and entered the public service, rising to high office **1816**

under the Emperor Chên Tsung. In 1008 there was a pretended revelation from God in the form of a letter, which the Emperor and his Court regarded with profound awe. But Sun Shih said, "I have heard that God does not even speak (*vide* 論語, *ch. XIX*); how then should He write a letter?" Canonised as 宣.

1817 **Sun Shih-i 孫士毅** (T. 智治. H. 補山). A.D. 1720—1796. A native of 仁和 Jen-ho in Chehkiang, who as a youth was devoted to study and is said to have kept off drowsiness by knocking his head against the wall. Graduating as *chin shih* in 1761, he was secretary to Fu-hêng during his Burmese expedition, and in 1770 had risen to be Treasurer of Kuangsi, when he was cashiered for want of energy, and orders were given to confiscate his property. Struck with the fact that nothing was found to confiscate, the Emperor re-employed him, and in 1788, as Viceroy of the Two Kuang, he invaded Annam and replaced on the throne 黎維祁 Li Wei-ch'i, who had been driven out by his Minister 阮惠 Yüan Hui. No sooner had the Chinese withdrawn than another revolution took place, and it was ultimately decided to leave Annam alone. He was then sent to Ssŭch'uan to see to the supplies of the army fighting in Tibet, into which country he advanced over terrible mountains as far as Chamdo. In 1792, on the conclusion of the war with Nepaul, the suppression of the White Lily rebellion occupied his last days. His physical powers were marvellous, and he required hardly any sleep. He was a great collector of ancient inscriptions. Ennobled as Duke, and canonised as 文靖.

Sun-shu Ao 孫叔敖. 6th cent. B.C. A native of the Ch'u State, who thrice became Prime Minister without feeling joy and thrice suffered dismissal without feeling resentment, conscious that his elevation was due to his own merit and his degradation to the faults of others.

Sun Shu-jan 孫叔然. 3rd cent. A.D. A native of 樂安

Lo-an in modern Shantung, who distinguished himself by his works on the Classics. He wrote the 爾雅音義, and is said to have been the first to use the 反切 spelling system, under which the sound of any character is indicated by taking the initial and final portions of two other characters, respectively. His personal name was originally 炎 Yen; but as this was also the name of the first Emperor of the Chin dynasty, he was obliged to substitute his style, Shu-jan.

Sun Ssŭ-k'o 孫思克 (T. 蓋臣). Died A.D. 1700. A Chinese Bannerman, noted for his successes against the Oelots, against the Shensi rebels in 1675–79, and against Galdan. He rose to be a general, and was ennobled as Baron. Canonised as 襄武, and included in the Temple of Worthies. 1820

Sun Ssŭ-miao 孫思邈. Died A.D. 682. A native of Hua-yüan in Shensi, who was attracted while quite a boy by the doctrines of Lao Tzŭ, and made himself so familiar with the writings of Chuang Tzŭ and other authors of the kind that he was pronounced to be "a divine child." He received an offer of employment from the Emperor Wên Ti of the Sui dynasty, which he declined, because, as he confided to his friends, he was awaiting the arrival of a Prophet fifty years later. The first Emperor of the T'ang dynasty twice summoned him to Court, but could not prevail upon him to take office. He returned to his quiet mountain home, and passed his time in gathering simples and performing miracles. He prepared a potion called 屠蘇酒, which if drunk on New Year's Day would give immunity from pestilence; and he also made many wonderful prophecies, all of which were duly fulfilled. Author of the 枕中記, a Taoist work, and of the 千金食治 and other medical treatises. Also known as 孫眞人. 1821

Sun Ti 孫覿 (T. 仲益. H. 鴻慶居士). A.D. 1081–1169 A native of 晉陵 Chin-ling in Kiangsu, said to have been reall

the son of Su Tung-p'o, who gave his pregnant concubine in marriage to one 孫治 Sun Chih. He graduated as *chin shih* in A.D. 1109, and rose to be President of the Boards of Civil Office and of Revenue. Differences with the Ministers of the Emperor Kao Tsung forced him to retire into private life, in which condition he amused himself by farming. A collection of his writings was published under the title of his *hao*, as above.

1823 **Sun Ts'ê** 孫策 (T. 伯符). A.D. 175–200. Eldest son of Sun Chien, whom he succeeded and whose work he carried on. He was a handsome young man, and was greatly admired by Yüan Shu who gave him his father's command and advanced him as much as possible. They separated when the latter wished to make himself Emperor, and Sun Ts'ê fought against him as one of the lieutenants of Ts'ao Ts'ao. He was appointed Governor of Wu (modern Kiangsu and part of Chehkiang), and in 198 was invested with the title of Marquis of Wu. He was slain at the early age of twenty-six by the retainers of one 許貢 Hsü Kung, whom he had put to death. On his deathbed he solemnly handed over his territorial possessions to his brother Sun Ch'üan, who he said was more fitted to hold than to acquire. Sun Ch'üan was so much affected by his death that he could do nothing but weep, until 張昭 Chang Chao roused him by saying that he was "opening the door and bowing in robbers." Sun Ts'ê married the famous beauty, 大喬 Ta-ch'iao, daughter of 喬公 Ch'iao Kung. See *Chou Yü*. Canonised as 長沙桓王.

1824 **Sun Wên** 孫文 (T. 載之. H. 逸仙). Known to foreigners as "Sun Yat Sen," from the Cantonese pronunciation of his *hao*. Born 1866. A native of 香山 Hsiang-shan in Kuangtung, who at the age of 13 accompanied his mother to the Hawaiian Islands and was placed at the Iolam College in Honolulu, passing at the end of 3 years to the Oahu College. Shortly afterwards he returned

to China and joined Queen's College in Hongkong. Another visit to the Hawaiian Islands interrupted his studies, and on his return he devoted himself to his own language until the age of 21, when he took to the study of medicine at the Canton hospital. In the following year he joined the College of Medicine in Hongkong and was there for 5 years. He then became mixed up in some political movement in the Kuangtung province, the object of which was to overthrow the Manchu dynasty, and narrowly escaped arrest in Canton He fled to New York, and thence to London, where on 11 Oct. 1896 he was seized and confined in the Chinese Legation on a charge of treason. With the assistance of a European waiter he made his case known to the public and secured the prompt intervention of the British Government, whereupon he was released. He subsequently published an account of his adventure under the title *Kidnapped in London.*

Sun Wu 孫吳 *or* **Sun Tzŭ** 孫子. 6th cent. B.C. A native 1825
of the Ch'i State, and author of the 兵法 *Art of War.* When he was discoursing one day with Prince Ho-lu of the Wu State, the latter said, "I have read your book and want to know if you could apply its principles to women." Sun Wu replied in the affirmative, whereupon the Prince took 180 girls out of his harem and bade Sun Wu deal with them as with troops. Accordingly he divided them into two companies, and at the head of each placed a favourite concubine of the Prince. But when the drums sounded for drill to begin, all the girls burst out laughing. Thereupon Sun Wu, without a moment's delay, caused the two concubines in command to be beheaded. This at once restored order, and ultimately the corps was raised to a state of great efficiency.

Sun Yü-t'ing 孫玉庭 (T. 寄圃). A.D. 1752–1834. A native 1826
of 濟甯 Chi-ning in Shantung. He graduated as *chin shih* in 1775, and had risen to be Viceroy at Nanking when in 1824 a

breach in the Yellow River embankment caused his dismissal. For a time he was Governor of Kuangtung, where he put down the Swatow clan-fights and tried to stop the system of bribing pirates to submit. In 1802, as Governor of Kuangsi, he induced the Court to recognise 福映 Fu Yang, the *de facto* king of Annam, and to allow the country to be again called 南越 Nan-yüeh. In 1816 he advised the Emperor Chia Ch'ing to dispense with the customary prostrations and kotowing in the case of Lord Amherst's Mission. At the same time he assured his Majesty that without tea the English could not live, and that to prohibit its export from China would soon bring England to her knees!

1827 **Sung Ch'i** 宋祺 (T. 叔寶). A.D. 918–996. A native of 幽 Yu-chou in Chihli, who served in his youth under the Later Chin dynasty until Chihli was ceded to the Kitans. Graduating as *chin shih*, he drifted towards the capital and was employed, first by the Emperor Shih Tsung of the Later Chou dynasty and afterwards by the Emperor T'ai Tsung of the Sung dynasty under whom he was raised to be Minister of State. His flippancy and love of jest led to his dismissal, but he was subsequently appointed President of the Board of Civil Office. Canonised as 惠安.

1828 **Sung Ch'i** 宋祁 (T. 子京). A.D. 998–1061. Younger brother of Sung Hsiang, and known as 小宋 the Younger Sung. He really beat his brother at the graduates' examination, but was placed tenth instead of first by Imperial command and in accordance with the precedence of brothers. Appointed to the Imperial Academy he presented a vigorous memorial on religious worship, and proposed to limit the number of persons allowed to be priests and nuns. But his career was chiefly in the western provinces, where he distinguished himself by his scheme of frontier defence against the Hsia State. He worked on the *New History of the T'ang Dynasty* with Ou-yang Hsiu, and the biographical section is attributed to

him alone. On its completion in 1060, he became President of the Board of Works. He was also author of the 廣樂記, and of an extensive collection of pieces in one hundred chapters; besides which he was employed upon the compilation of the 集韻, a phonetic dictionary containing over 53,000 characters and intended to supersede the 廣韻 (see *Ch'ên P'êng-nien*). A great favourite at Court, it is related that he was once at some Imperial festivity when he began to feel cold. The Emperor bade one of the ladies of the seraglio lend him a tippet, whereupon about a dozen of the girls each offered hers. But Sung Ch'i did not like to seem to favour any one, and rather than offend the rest continued to sit and shiver. In his will he begged the Emperor to appoint an heir to his estate, and forbade his sons to employ priests at his funeral service. He wished that no application should be made for his canonisation, or for any epitaph or posthumous honours. Chang Fang-p'ing however obtained for him the epithet of 景文.

Sung Chih-wên 宋之問 (T. 延清). Died A.D. 710. A native of Fên-chou in Shansi, whose martial appearance marked him out for a military career. He was appointed to a post by the Empress Wu Hou, but became mixed up with Chang I-chih and was banished. Returning without leave, he remained in concealment at Lo-yang until he succeeded in obtaining a pardon and an appointment as Archivist in the Court of State Ceremonial. After a discreditable career he was again banished for corrupt practices and forced to commit suicide. He was one of the most charming poets of his day, and it is said that the Emperor Chung Tsung was on one occasion so pleased with his verses that he presented the poet with his own Imperial robe of silk. 1829

Sung Ching 宋璟 (T. 廣平). A.D. 662–737. A native of 邢 Hsing-chou in Chihli, who graduated as *chin shih* and rose to be President of the Board of Civil Office in 710. Under the 1830

Emperor Ming Huang he was again appointed to high office, becoming Minister of State in 729. Although inflexibly stern, his influence was at the same time so benign that he was called a "walking spring." In a preface to his collected works, P'i Jih-hsiu said he was astonished that such charming poetry as he found therein could be composed by a man whose "bowels were of iron and whose heart of stone." Taking part against the T'ai-p'ing Princess he was dismissed and sent to the provinces, and later on to Canton where he induced the people to exchange their inflammable huts for mud and tile buildings. Canonised as 文貞.

1831 **Sung Chün** 宋均 (T. 叔庠). Died A.D. 76. A native of 鎮平 Chên-p'ing in Honan, who rose to be Governor of 九江 Chiu-chiang, a District in modern Anhui, much infested by tigers. There his virtuous administration caused the tigers to cross the Yang-tsze and seek other fields; while in another case an enormous flight of locusts no sooner reached his dominions than the insects scattered in all directions and disappeared. In A.D. 58 he was transferred to Tung-hai in Kiangsu, but five years later he got into trouble and was dismissed. The people sent a deputation to the Emperor, petitioning for his return; and ultimately he was again employed as Governor of Ho-nei in Honan, from which post he retired in ill-health.

1832 **Sung Hsiang** 宋庠 (T. 公序). Died A.D. 1064. Elder brother of Sung Ch'i, and known as 大宋 the Elder Sung. When quite small children, the two brothers met a Tartar priest, who was much astonished at the appearance of the younger and declared that he was destined for great literary triumphs. Ten years later he met them again, and said to the elder, "Ah! I now see that you too will triumph with your brother." The fact was that in the interim Sung Hsiang had aided some ants to escape drowning by placing a piece of wood to serve as a bridge for them, and had thus

laid up a store of merit which was shortly to stand him in good stead. Graduating with his brother as *chin shih*, he rose to the highest offices of State, and was ennobled as Duke. Canonised as 元獻.

Sung Hung 宋弘 (T. 仲子) 1st cent. B.C. and A.D. A native of Ch'ang-an, who was in the public service before Wang Mang usurped the throne, and afterwards served him as Minister of Public Works. He became Minister of State under the Emperor Kuang Wu Ti, and in A.D. 26 was ennobled as Marquis. His Majesty now wished him to put away his wife, who was a woman of the people, and marry a Princess; to which he nobly replied, "Sire, the partner of my porridge days shall never go down from my hall." Five years later he fell into disfavour, and was compelled to retire into private life. 1833

Sung I 宋義 2nd and 3rd cent. B.C. A Minister of the Ch'u State, who when Hsiang Liang was too elated by his successes against the Ch'ins, warned him not to give way to pride. "Pride in a commander," said he, "begets negligence among his troops, and defeat follows." His words were fulfilled at the battle of Ting-t'ao (see *Chang Han*), after which Prince 懷 Huai appointed him Generalissimo of the northern army, and sent him to the relief of Chü-lu. For some unaccountable reason he delayed his troops no less than forty-six days at An-yang, until at length Hsiang Chi, who was second in command, remonstrated with him on such loss of time. This not seeming to produce any effect, Hsiang Chi proceeded next day to his tent and cut off his head, immediately proclaiming himself Commander-in-chief in his stead. Sung I was nicknamed by his troops the 卿子冠軍 Civilian Soldier. 1834

Sung Jo-chao 宋若昭 Died A.D. 825. A female scholar and authoress of the T'ang dynasty. She was one of five clever sisters, all of whom, except herself, entered the palace of the Emperor 1835

Tê Tsung. Devoting her life to study, she wrote the 女論語 *Analects for Women* and other works, and gained the title of 女學士 Female Scholar. She was posthumously honoured with the title of 梁國夫人.

1836 **Sung Lien** 宋濂 (T. 景濂). A.D. 1310–1381. A native of Chin-hua in Chehkiang, who declined office and led a studious life until in 1367 he went to Nanking as tutor to the Heir Apparent. In 1369 he was appointed to edit the *History of the Yüan Dynasty*, and he was also one of the chief framers of the 洪武正韻, a dictionary arranged under 76 rhymes. Later on he became President of the Han-lin College, and for many years enjoyed the Emperor's confidence. In 1380 his grandson was concerned in the conspiracy of Hu Wei-yung, and only the Empress's entreaties saved his own life. He died on his way to banishment in Ssŭch'uan. Canonised as 文憲.

1837 **Sung Lo** 宋犖 (T. 牧仲. H. 漫堂). A.D. 1634–1714. A native of Honan, who entered the Body-guard at the age of 14 and rose to be President of the Board of Civil Office. A distinguished antiquarian, he published the 筠廊偶筆, a series of notes on the events of his time, and the 漫堂說詩, on the art and history of poetry. He edited collections of the poems of some of his contemporaries, and re-issued, with additions and emendations, the commentary of 施元·Shih Yüan upon the poetry of Su Tung-p'o, which had gone out of print. He also wrote the 漫堂墨品, a treatise on ink, and the 怪石贊, on certain remarkable stones discovered in Hupeh.

1838 **Sung Tê-i** 宋德宜 (T. 右之). A.D. 1626–1687. A native of Ch'ang-chou in Kiangsu, who graduated as *chin shih* in 1655. In 1677, as President of the Censorate, he protested against the purchase of office and the prohibition of trade with foreign countries, and finally exhorted the Emperor not to study overmuch. Transferred

to the Board of War in 1679, he procured the union of Ssŭch'uan and Shensi under one Viceroy, so as to harmonise their conflicting interests. In 1684 he became a Grand Secretary. It was through his influence that the Emperor K'ang Hsi suffered the women taken captive during the great rebellions to be ransomed, instead of being handed over as prizes to Bannermen. Canonised as 文恪.

Sung Tz'ŭ Tao 宋次道. 4th cent. A.D. A famous bibliophile, 1839
who possessed a great many books the text of which had been carefully verified several times. So many scholars came to live in his neighbourhood for the convenience of borrowing important works that house rents went up in consequence.

Sung Wu-chi 宋無忌. 4th cent. B.C. A magician, who was 1840
supposed to have learned the black art from some legendary personage named 羨門子高 Hsien-mên Tzŭ Kao. He is said to have persuaded the Princes of Ch'i and Yen to send expeditions to search for the Isles of the Blest. See *Hsü Shih*.

Sung Yü 宋玉. 4th cent. B.C. Nephew of the famous Ch'ü 1841
Yüan, and like his uncle both a statesman and a poet. Is one of the authors of the collection known as the 楚辭 *Elegies of Ch'u*.

Sung Yün 宋雲. An official who in A.D. 518 was sent by 1842
the Empress Dowager, then Regent of the Northern Wei dynasty, to India, in company with a priest named Hui Shêng, to obtain Buddhist books. He travelled to Kandahar, stayed two years in Udyana, and returned with 175 Buddhist works. See *Bôdhidharma*.

Sung-yün 松筠 (T. 湘浦). A.D. 1753–1835. A Mongol, 1843
who began life as a *bitgeshi* or clerk in one of the public offices, and rose by 1793 to be a member of the Grand Council. At this time, according to the Chinese record, a tribute-bearing mission arrived from the English (*i. e.* Lord Macartney's Embassy), requesting permission to trade at the ports of Tientsin and Ningpo, and

asking for the grant of a small island near Chusan, and of a small piece of ground in the neighbourhood of Canton, in order to establish mercantile residences, which proposals were rejected. Sung-yün had been specially commissioned to act as escort on the journey to Peking. No hitch of any kind occurred, and he was commended by Decree. After serving as Resident in Tibet, Governor General of Shên-Kan and also of the Two Kuang, Director General of the Yellow River and Governor of Ili, with alternate periods of honour and degradation, he was finally degraded in 1819, in consequence of the loss of a seal from the Board of Revenue, which had taken place under his presidency, to the rank of lieutenant in a Manchu Banner. In 1820, on the return of the newly-installed Emperor Tao Kuang from Jehol accompanying his father's coffin to Peking, as his Majesty walked along the raised roadway between thousands of kneeling officials, he suddenly stepped aside and sobbing aloud raised the head of Sung-yün, whom he had recognised among the crowd in the humble guise of a Manchu subaltern. Sung-yün was immediately afterwards appointed Military Governor of Jehol; and then proceeded to submit to the Emperor his work on Turkestan, entitled 新疆識略, which was published by Imperial command. Until the year before his death he was employed in various high posts. Canonised as 文清.

T.

1844 **Ta Chi** 妲己 12th cent. B.C. The beautiful concubine of Chou Hsin, last ruler of the Shang dynasty, captured by him during an expedition against the 有蘇 Yu-su tribe. The wild debauchery and extravagance into which she led her not unwilling master ultimately brought about the ruin of his house, and she is described in popular language as having been the cause of the fall of the Shang dynasty. She was said to have invented the "roasting

punishment," in which a criminal was fastened to a hollow pillar of copper with a fire inside. When taken prisoner by Wu Wang, her beauty was still so entrancing that no one could be found willing to deal the fatal blow. At length T'ai Kung, the aged counsellor of Wu Wang, stepped forward, and covering his face with his hands, laid the enchantress low.

Ta-mo. See **Bôdhidharma.**

Ta Nao 大撓. A Minister who served under the Yellow Emperor, B.C. 2698, and arranged the sexagenary cycle. 1845

Ta Ti. See **Sun Ch'üan.**

Ta Yü 大禹. Died B.C. 2197. The Great Yü. A native of 石紐 Shih-niu in modern Ssŭch'uan. His family name was 姒 (T. 高密), and the name given to him at birth was 文命. His father was Kun and his mother, who bore him after 14 months' gestation, was 修己 Hsiu-chi. Among other things he is said to have had ears with three holes in them. When his father had failed to drain the empire from the great flood, he was appointed by the Emperor Shun to undertake the work; and in B.C. 2286, four days after his marriage, he started upon this task, which he eventually accomplished after nine years' toil. He wore the very hair off his legs by his exertions, and never once entered his home, though he passed by the door and heard the voice of his infant son. For this service he was ennobled as 夏伯 or 有夏, and in B.C. 2224 he was associated in the government with the Emperor Shun, whom he finally succeeded in 2205 after a mourning of three years' duration He became the first Emperor of the Hsia dynasty, whence he is sometimes spoken of as 夏后. 1846

T'a-ch'i-pu 塔齊布 (T. 智亭). A.D. 1816—1855. A Manchu, who after serving in the Imperial Guards was promoted to be major for bravery shown at the defence of Ch'ang-sha against the T'ai-p'ing rebels in 1852. He thus attracted the attention of Tsêng 1847

Kuo-fan, and became one of his lieutenants. For a splendid victory at 湘潭 Hsiang-t'an he was made a *baturu* and was appointed Commander-in-chief in Hunan. He assisted in driving the rebels from Yo-chou and from Wu-ch'ang; and was present at the siege of Kiukiang, before which place he died. Canonised as 忠武.

1848 **Tai Chên** 戴震 (T. 東原 and 愼修). A.D. 1722—1777. A native of 徽 Hui-chou in Anhui, and author of commentaries on Mencius and on the *Great Learning*, in which he opposes the interpretations of Chu Hsi. As a mere youth he declined to accept current literary dogmas on authority, and later on used his vast stores of learning to test the exegesis of the school of the Sungs. In 1744 he published a work, entitled 策算, on the use of Napier's Bones, a mechanical device for shortening the processes of multiplication and division, superseded later on by logarithms. In 1773 he entered the Imperial Library, and edited several works on mathematics and astronomy. He also wrote essays, notes on the *Odes*, treatises on Rhymes, and issued a new edition of the 方言 ascribed to Yang Hsiung.

1849 **Tai Fu-ku** 戴復古 (T. 式之. H. 石屏). 12th and 13th cent. A.D. A poet of the Southern Sung dynasty, who spent over 20 years in travelling about and visiting famous spots. He thus made great strides in the art of poetry, and latterly he was considered quite equal, in point of *technique*, to Mêng Hao-jan. He is generally known by his style.

1850 **Tai K'uei** 戴逵 (T. 安道). Died A.D. 395. A native of 譙國 Ch'iao-kuo in Anhui, devoted to literature and music. He studied under Fan Hsüan, whose niece became his wife. Summoned by the Prince of Wu-ling to give an exhibition of his skill as a musician, he broke his lute in the messenger's face, saying "Tai An-tao (his *hao*) is not a Prince's mime!" He then retired to a distant part of Chehkiang, and occupied himself with questions of Ceremonial.

Tai Liang 戴良 (T. **叔鸞**). 2nd cent. A.D. A native of **愼陽** Shên-yang in Honan, who was an eccentric fellow and fond of shocking public prejudices. He graduated as *hsiāo lien*, but would not take office; and when afterwards he received an appointment, he fled away into the mountains. He gave his daughters only cotton clothes and wooden shoes for their trousseaux. On being asked who there was to be compared with himself, he replied, "Like Confucius and the Great Yü, I walk alone." 1851

Tai P'ing 戴憑 (T. **次中**). 1st cent. B.C. and A.D. A native of P'ing-yü in Honan, who was deeply read in the Confucian Canon, and rose to high office under the Emperor Kuang Wu Ti. On a certain New Year's Day, when the great officers of State were paying their respects, his Majesty bade them examine one another in the Canon and take precedence accordingly. The result was that Tai P'ing passed over the heads of some fifty of his colleagues, and his knowledge of the *Sacred Books* became a household-word at the capital. 1852

Tai Shêng 戴聖 (T. **次君**). 1st and 2nd cent. B.C. Cousin to Tai Tê, whose work on Rites he reduced to 49 sections. It was known as **小戴禮**, and is now incorporated in the Confucian Canon as the *Book of Rites.* 1853

Tai Shu-lun 戴叔倫 (T. **幼公**). 9th cent. A.D. A native of **潤** Jun-chou in Kiangsu, distinguished as a poet and official under the T'ang dynasty. For his successful administration of **撫** Fu-chou in Kiangsi he was ennobled as Baron. Under his rule "agriculture yielded larger returns every year, and the gaols were empty of prisoners." 1854

Tai Tê 戴德 (T. **延君**). 1st and 2nd cent. B.C. A pupil of Hou Ts'ang, who prepared a work on Rites in 85 sections. He is known as **大戴** the Elder Tai, to distinguish him from his cousin Tai Shêng. 1855

Tai Tsung. See (T'ang) **Li Yü**; (Ming) **Chu Ch'i-yü.**

1856 **Tai T'ung** 戴侗 (T. 仲達). 13th cent. A.D. A native of Yung-chia in Chehkiang, who graduated as *chin shih* in 1237 and was appointed to an office in the Imperial Academy, after which he became Governor of T'ai-chou in his native province. Then the Mongols prevailed, and Tai T'ung, unwilling to serve them, pleaded ill-health and in 1275 retired into private life. There he occupied himself with the composition of the 六書故 *Six Scripts*, an examination into the origin and development of writing, which according to some was published about A.D. 1250, but according to others not until as late as the year 1319. He was over eighty at his death.

1857 **T'ai Chang** 太章. An official employed by the Great Yü, B.C. 2205, to measure the earth from east to west. See *Shu Hai.*

1858 **T'ai Ch'ang** 太常. One of the Six Ministers of the Yellow Emperor. B.C. 2698. He investigated the configuration of the earth.

1859 **T'ai Chiang** 太姜. The virtuous wife of Tan Fu, and grandmother of the famous Wên Wang.

1860 **T'ai Hung** 太鴻. One of the Six Ministers of the Yellow Emperor, B.C. 2698. He investigated the western region.

1861 **T'ai Jen** 太任. 13th cent. B.C. The mother of the great Wên Wang.

1862 **T'ai Kung** 太公 or 太公望. The popular title of a high officer of State, named 呂尙 Lü Shang (T. 子牙), who broke his sword and went into voluntary exile to escape the tyrannous rule of Chou Hsin, B.C. 1122. Some time afterwards, when Wên Wang was going out hunting, it was foretold that his quarry would be neither a dragon, nor a black horse, nor a tiger, nor a bear, but a great Prince's assistant. Wên Wang met T'ai Kung, then eighty years of age, engaged in fishing upon the banks of the 渭 Wei, and carried him away to be his chief counsellor. He continued in this capacity under Wu Wang, whom he assisted to overthrow

the tyrant Chou Hsin. His clan name was 姜 Chiang; hence he is sometimes spoken of as 姜子牙.

T'ai-p'ing Kung-chu 太平公主. Died A.D. 713. One of 1863
the two daughters of the Emperor Chung Tsung of the T'ang dynasty (see *An-lo Kung-chu*). She joined Li Lung-chi, the future Emperor Ming Huang, in the plot which placed her brother, Li Tan upon the throne at the cost of her mother's life; but upon the death of Li Tan she seems to have intrigued against the succession of her nephew, Li Lung-chi, and as soon as he mounted the throne he caused her to be put to death.

T'ai Shang Yin Cho 太上隱者. The sobriquet given to 1864
himself by a recluse of 終南 Chung-nan in Shensi, who flourished as a poet under the T'ang dynasty, but whose name is not known.

T'ai Ssŭ 太姒. Wife of Wên Wang, and mother of Wu Wang, 1865
first ruler of the Chou dynasty.

T'ai Tsu. See (L. Liang) **Chu Wên**; (L. Chou) **Kuo Wei**; (Liao) **Yeh-lü Cho-li-chih**; (Chin[a]) **Akuta**; (Sung) **Chao K'uang-yin**; (Ming) **Chu Yüan-chang.**

T'ai Tsung. See (T'ang) **Li Shih-min**; (Liao) **Yeh-lü Tê-kuang**; (Chin[a]) **Wan-yen Shêng**; (Sung) **Chao Huang.**

T'ai Wu Ti. See **Toba Tao.**

Tan 丹. Died B.C. 226. Son of Prince 喜 Hsi, and Heir Apparent 1866
of the Yen State. Detained as a hostage in the Ch'in State, he was told by the Prince, who was afterwards First Emperor, that he would be set free when the sky rained grain, when crows had white heads, and horses had horns. These things actually coming to pass, the young Prince effected his escape in 230 and returned to his country where he plotted the assassination of his enemy (see *Ching K'o*). The result was that the Ch'in State sent an expedition against the Yen State, and in order to conciliate the enemy, Prince Hsi put his son to death.

1867 **Tan Chu** 丹朱. The unworthy son of the Emperor Yao, B.C. 2357, disinherited in order to make room for the virtuous Shun He was the best player of his day at *wei ch'i*, a game said to have been invented by his father.

1868 **Tan Fu** 亶父, also known as 古公, and as 太王. Died B.C. 1231. The father of Chi Li, and grandfather of Wên Wang, founder of the Chou dynasty. He was ruler of 豳 Pin in Shensi; but in consequence of the raids of the northern barbarians he removed his capital to 岐 Ch'i, and changed the name of his Principality to Chou.

1869 **T'an Ch'iao** 譚峭 (T. 景升). 10th cent. A.D. Son of an official of the T'ang dynasty. He was educated for a similar career; but the bent of his mind was towards Taoism and the black art, and at length he devoted himself wholly to those pursuits. He wore furs in summer and thin garments in winter, and he would often lie about in the snow and rain, to all appearances dead. He finally "attained," and could pass through fire and water without harm, having also the power of rendering himself invisible. Author of the 化書, a book on magic, which he handed over to his colleague 宋齊丘 Sung Ch'i-ch'iu, or 九華先生, who afterwards published it as his own.

1870 **T'an Ch'ien** 曇遷. 5th cent. A.D. A Buddhist priest, who was the bosom friend of Fan Yeh. When the latter was executed and every one stood aloof in fear, T'an Ch'ien came forward and at his own expense provided fitting burial for the corpse. The Emperor Hsiao Wu Ti hearing of this, turned to 徐爰 Hsü Yüan and said, "You, sir, are engaged upon the annals of our dynasty; remember to give this incident a place."

1871 **T'an Lun** 譚綸 (T. 子理). Died A.D. 1577. A native of 宜黃 I-huang in Kiangsi, who graduated as *chin shih* in 1544 and received an appointment in the Board of War. He distinguished

himself by driving the Japanese entirely away from the coast of Fuhkien and putting a final stop to their incursions. He was then sent to Ssŭch'uan to deal with a rebellion, and finally became President of the Board of War. Canonised as 襄敏.

T'an-t'ai Mieh-ming 澹臺滅明 (H. 子羽). Born B.C. 1872
513. A native of Wu-ch'êng in Shantung, and a disciple of Confucius. His extreme ugliness, coupled with his great mental endowments, elicited from the Master an utterance upon the fallibility of outward appearances. He had a successful career as an official, being as lenient towards others as he was exacting towards himself; and he was said to exhibit no joy when honoured, and no anger when slighted. On one occasion he was crossing the Yellow River, carrying with him his valuable gold badge of office. The river-god being anxious to become possessed of this valuable, sent two dragons which held fast the ferry-boat. "You might get it from me by fair means," cried T'an-t'ai, "but not by foul;" and grasping the badge in his left hand and his sword in his right, he attacked the dragons and slew them both. Then he contemptuously flung the badge into the river. Thrice he threw it in, and thrice it rose to the surface; finally, he broke it up and went on his way. When his son was drowned in the Yang-tsze, his disciples wished to recover the body for burial. "No," said T'an-t'ai; "why should you spite the fishes and turtles in order to befriend mole-crickets and ants?" In 739 his tablet was placed in the Confucian Temple.

T'an Tao-chi 檀道濟. Died A.D. 435. A native of 金鄉 Chin- 1873
hsiang in Shantung, who distinguished himself as a military commander and statesman under the Chin and Liu Sung dynasties. On one occasion he led an army against the Northern Weis, but had to retreat for want of provisions, a fact which he concealed from the enemy by preparing bags of sand with a little rice on the top. For these services he was loaded with honours; he was ennobled

as Duke, and by 424 had earned for himself the sobriquet of 征北將軍. His sons were all men of talent, and his influence was such that he became an object of distrust to Prince 義康 I-k'ang, who feared that at the death of the then ailing Emperor Wên Ti he might be tempted to throw off his allegiance. He was arrested it was said by a forged warrant and thrown into prison, together with several of his sons and adherents. Thereupon he flung his cap upon the ground and cried out "What! Would you destroy your Great Wall?" In spite of this appeal he was put to death with all his sons; at which the Weis greatly rejoiced, saying, "The Great Wall of the Sungs has fallen!"

1874 **Tang Chin** 党進. A.D. 929—978. A native of 馬邑 Ma-i in Shansi, who served under Tu Chung-wei and later on rose to high office under the first two Emperors of the Sung dynasty. He was quite unlettered, and knew nothing of books. His own name he pronounced *Hui*, and declined on any account to change that pronunciation. He could not bear to see animals kept for mere amusement; and to a servant who objected to his releasing a hawk belonging to the future Emperor T'ai Tsung, he said, "You carefully rear this bird, but you make light of the people's sufferings. Such is the usual deceit." He himself supported from his own means the ruined family of his first patron.

T'ang the Completer See **Ch'êng T'ang.**

1875 **T'ang Chieh** 唐介 (T. 子方). Died A.D. 1068. A native of Chiang-ling in Hupeh, who distinguished himself by his outspokenness as Censor. He was banished for denouncing the Minister Wên Yen-po, who was said to have obtained his position through palace intrigues; but he was soon recalled, and Wên was cashiered. The rise of Wang An-shih filled him with such grief that he developed a carbuncle on his back, and died. Canonised as 質肅.

1876 **T'ang Chin-ch'ao** 湯金釗 (T. 敦甫 and 勗茲). A.D.

1772—1856. A distinguished Peking official, who was tutor to the Emperors Tao Kuang and Hsien Fêng. He was an Assistant Grand Secretary from 1839 until after the war with Great Britain, when he incurred the Emperor's displeasure by advising that Lin Tsê-hsü should be sent back to Canton. Canonised as 文端.

T'ang Ching-sung 唐景崧. 19th cent. A.D. A native of 1877
Kuangsi, who graduated as *chin shih* in 1865, and rose by 1885 to be Taot'ai in Formosa and Treasurer in 1891. In 1894, when war had broken out with Japan, he was appointed Assistant Defence Commissioner under Admiral 楊岐珍 Yang Ch'i-chên who had previously distinguished himself in Tongking; and in October of that year he became Acting Governor. In May 1895 the Chinese in Formosa, refusing to be handed over to Japan, appointed him President of the Formosan Republic, with Tcheng Ki-tong as Minister for Foreign Affairs. Seeing however that he could not hold the island, he fled about a month later, the German gun-vessel *Iltis* silencing the Tamsui forts while a German steamer conveyed him safely away. He proceeded to Amoy and then on to Shanghai, and shortly afterwards was ordered to retire.

T'ang Ch'iung 唐炯. A *chü jen* of Kueichou, who kept his 1878
District in Ssŭch'uan free from the T'ai-p'ing rebels, and by his good administration earned the nickname 唐平民 T'ang the Peace-giver. In 1883 he had risen to be Governor of Yünnan, but in 1885 was sentenced to death for having returned to his province in the previous year instead of fighting the French. At the end of 1886 he was sent to assist in Yünnan, without pay; and in 1887 he was put in charge of the Yünnan mines, with the brevet rank of Governor.

T'ang Chü 唐舉. A famous physiognomist of old. 1879

T'ang Ho 湯和 (T. 鼎臣). A.D. 1326—1395. A native of 1880
濠 Hao-chou in Anhui, who joined Chu Yüan-chang in 1353 and

fought for him with great success, reducing Fuhkien in 1368 and Ssŭch'uan in 1371. In 1387 he was entrusted with the defence of Chehkiang against the piratical attacks of the Japanese. A line of fifty-nine mutually-supporting naval stations was placed along the seaboard, one in four of the people on the coast being trained as a soldier, and no less than 58,000 men being devoted to the defence of the province. In 1388 he was recalled and ennobled as Duke. His careful humility enabled him, almost alone of the Emperor's old Generals, to escape the charge of treason. Canonised as 襄武.

1881 **T'ang Hsüan-lang** 唐宣朗. 3rd and 2nd cent. B.C. One of the 四皓 Four Gray-heads who retired from the world towards the close of the reign of the First Emperor, to emerge only upon the establishment of the Han dynasty. He took the name of 東園公, and his colleagues were Ts'ui Kuang, Chou Shu, and Ch'i Chi.

1882 **T'ang Pin** 湯斌 (T. 孔伯 and 荊峴. H. 潛庵). A.D. 1627–1687. A native of 睢 Sui-chou in Honan, who graduated as *chin shih* in 1652 and was appointed to the Historiographer's office. In 1656 he advocated the preparation of a history of the Ming dynasty to include notices of the various officers who had distinguished themselves in resisting the Manchus. For this he was violently attacked and dismissed to the provinces. After filling successfully a variety of posts, he actually became chief editor of the *History of the Ming Dynasty*. He was then sent as Governor to Nanking, where he instituted a series of reforms which won for him the affection of the people and the fear of all the officials from the Viceroy downwards. In 1686 he became President of the Board of Rites and proceeded to Peking, to the great grief of the people. His rash public promise to lay their wrongs before the Throne led to his retirement in the following year. His austerity of life was as remarkable as his probity of character, and his frugal

table gained for him the nickname of 豆腐湯 Bean-curd T'ang. He wrote a *Topography of Sui-chou*, besides a large collection of essays and some poetry, and also aided in compiling and editing the *Institutes* of the dynasty. Canonised as 文正, and in 1823 admitted to the Confucian Temple.

T'ang Sai-êrh 唐賽兒. A witch of 蒲台 P'u-t'ai in Shantung. 1883
Originally a serving-maid at an inn, in 1420 she deluded vast numbers into rising against the Government. Although by a pretended offer to surrender she lulled the Imperialist General 柳升 Liu Shêng into carelessness and succeeded in surprising him by night, her followers were finally dispersed. She herself however escaped capture.

T'ang T'ing-shu 唐廷樞 (T. 景星). A.D. 1822–1892. 1884
Commonly known as Tong King-sing. He began life as an assistant in a Hongkong auctioneer's office, was afterwards an interpreter at the Police Court, and then for many years in the employment of Messrs. Jardine, Matheson and Co. After two years in Europe, he took a part in starting the China Merchants' Steam Navigation Company, the K'ai-p'ing coal-mines, and the Tientsin railway, and was altogether a man of enlightenment with a real desire for progressive measures. He held the rank of expectant Taot'ai.

T'ang Yin 唐寅 (T. 子畏. H. 伯虎). A.D. 1470—1523. 1885
A scholar and artist of the Ming dynasty. Author of the 史學提要 *Elements of History*, and also of some poetry of a high order.

Tao An 道安. Died A.D. 385. A Buddhist priest of 常山 1886
Ch'ang-shan in Chehkiang, who belonged to a family of scholars bearing the surname Wei[a]. He was very mean-looking, but possessed a marvellous memory, being able to repeat any work that he had read twice. He made his way to the capital in Honan and became the disciple of Fo-t'u-ch'êng; but when disorder broke out he crossed the Yang-tsze with 400 disciples to Hsiang-yang in Hupeh, and

there preached and corrected the errors by which the Sacred Books were disfigured. He ultimately went to the Ch'in State (see *Yao Hsing*) where he died before he could meet Kumarajîva who fully reciprocated his intense desire for friendship.

1887 **Tao Chih** or **Chê** 盜跖 or 盜蹠. A famous brigand of the Robin Hood type, contemporary with Confucius.

1888 **Tao Hsin** 道信. A.D. 580–651. The fourth of the Eastern Patriarchs of Buddhism, surnamed 司馬 Ssŭ-ma. In 592 he became the disciple of Sêng Ts'an, and nine years later was appointed as his successor. In his zeal for religion he is said never to have lain down for sixty years. In 617 he and his disciples, by inducing the townsfolk to recite the *Prajna Paramita Sûtra*, raised the siege of Chi-chou in Shansi, the rebels being terrified by the appearance of immortal warriors on the battlements. In 624 he returned to 蘄 Ch'i in Hupeh, where he met the fifth Patriarch, Hung Jen. In 643, after thrice declining Imperial invitations to the capital, he was threatened with death if he persisted in his refusal. Thereupon he calmly offered his neck to the envoy; and when this was reported to the Emperor, he was finally left in peace.

1889 **Tao Kuang** 道光. A.D. 1781–1850. The title of the reign of 旻 (or 綿) 寧 Mien-ning, second son of the Emperor Chia Ch'ing. He succeeded in 1820, unfitted by the secluded life he had led to face the problems of government; and though he did his best to purify the Court, his natural indolence stood in the way of any real reform. In 1825 the Grand Canal was blocked and tribute-rice was sent by sea. Risings in Kashgaria, Hainan, Formosa, and Kuangtung, cost vast sums; and in 1834 there was a deficit of Tls. 34,000,000. The abolition of the East India Company's privileges in China in 1834 led to friction between the Canton officials and the new Superintendents of Trade; and the combined ignorance and patriotic zeal of Lin Tsê-hsü ultimately brought on

war with England in 1840. The collapse of China forcēd from her the Nanking Treaty of 1842, by which the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai, were opened to foreign trade. The cost of this war and the payment of a substantial indemnity fanned the discontent caused by official corruption; and secret societies and pirates seized this favourable opportunity for doing all in their power to harass the Government and disturb the country. Canonised as 宣宗成皇帝.

Tao Tsung. See **Yeh-lü Hung-ch'**

Tao Wu Ti. See **Toba Kuei**

Tao Yüan 道圓. A Buddhist priest of 滄 Ts'ang-chou in Chihli, who in 965 A.D. set off for India. After eighteen years he returned to the capital, in company with an envoy from Khoten, bearing relics and Sanscrit *sûtras* written on palm-leaves. He obtained a private audience and was questioned as to his journey, receiving a purple robe and other rewards. **1890**

Tao Yün 道韞. 4th cent. A.D. The clever niece of the famous Hsieh An, and daughter of 謝奕 Hsieh I of the Chin dynasty, who when her brother likened a snow-storm to salt sprinkled in the air, corrected his feeble similitude by saying it was rather to be compared with willow-catkins whirled by the wind. She married Wang Ning-chih, but left him because he was such a fool. **1891**

T'ao Ch'ien 陶潛 (T. 元亮. H. 五柳先生 and 靖節先生). A.D. 365—427. Great-grandson of T'ao K'an. A youth of wide reading and great ambition, he was compelled by poverty to become an official underling; but after a few days he resigned and went home, where he made himself ill by overwork in the fields. He was subsequently appointed magistrate at 彭澤 P'êng-tsê in Kiangsi, whence he is sometimes called T'ao P'êng-tsê. He held the post however only for 83 days, objecting to receive a superior officer with the usual ceremonial on the ground that "he could not **1892**

crook the hinges of his back for five pecks of rice a day," such being the regulation pay of a magistrate. He then retired into private life and occupied himself with poetry, music, and the culture of flowers, especially chrysanthemums which are inseparably associated with his name. In the latter pursuit he was seconded by his wife, who worked in the back garden while he worked in the front, near five willow-trees from which he took one of his fancy names above. His poem on retirement, entitled "Home Again," is considered one of the masterpieces of the language. His personal name was originally 淵明 Yüan-ming; he changed it to Ch'ien upon the accession of the Liu Sung dynasty in A.D. 420.

1893 **T'ao Ching-chieh** 陶靖節. 2nd cent. A.D. One of the 18 members of the White Lily Society. See *Liu I-min*.

1894 **T'ao Chu** 陶澍 (T. 子霖. H. 雲汀). A.D. 1777—1839. Graduated in 1802 and rose in 1823 to be Governor of Anhui, where he improved the waterways and established granaries. In 1825 he was transferred to Kiangsu, and there succeeded in carrying through the sea-transport of tribute-rice and placing it upon an economical basis. In 1828 he dredged the Woosung Bar. In 1830, as Viceroy at Nanking, he reformed the salt administration, enabling government salt to compete with the unlicensed article. He wrote various works, among others an account of his wanderings in Ssŭch'uan, where he was Examiner in 1810, under the title of 蜀輶日記. Canonised as 文毅.

1895 **T'ao Han** 陶翰. A native of Kiangsi, distinguished as a poet under the T'ang dynasty. Between A.D. 713 and 742 he was a second-class secretary in the Board of Rites, but gave up his post to devote himself exclusively to his aged mother. He was an ardent votary of the cult of Tao.

1896 **T'ao Hung-ching** 陶弘景 (T. 通明). A.D. 451–536. A native of 秣陵 Mo-ling in Kiangsu. Just before his birth his

mother dreamt that a green dragon issued from her bosom, and that two angels came to her house, holding in their hands a bronze censer. An eccentric child from his youth upwards, at the age of ten he got hold of the writings of Ko Hung, and forthwith began to "pound drugs" with a view to discovering the secret of immortality. He was handsome, 7 *ft.* 4 *in.* in height, an omnivorous reader, and an excellent performer on the lute. Before he reached manhood he was appointed by the Emperor Kao Ti of the Ch'i dynasty to be tutor to the Imperial princes. In A.D. 492 he resigned his office and retired to the mountains, where he built himself a retreat and called himself the 華陽隱士 Hermit of Hua-yang. His abode took the form of a three-storey tower, on the top floor of which he lived himself, lodging his disciples on the middle floor, and visitors on the floor below. Among the former was the Emperor Wu Ti of the Liang dynasty, before he mounted the throne; and after his accession in 502, he offered to make T'ao his Minister. The latter however would not re-enter the world. On matters of importance he was frequently consulted by the Emperor, from which he acquired the sobriquet of the 山中宰相 Minister in the Mountains. He passed his long life in alchemistic and similar researches, practising the peculiar system of breathing which is supposed by the Taoists to conduce to immortality, and trying to live without food. His chief amusement was to listen to the breeze blowing through the pines, to which end he had his courtyard thickly planted with those trees. Author of the 刀劍錄, a treatise on the manufacture of famous swords, and also of an important work on materia medica, entitled 名醫別錄. Canonised as 貞白先生.

T'ao K'an 陶侃 (T. 士行). A.D. 259–334. Son of a military official stationed in Kiangsi, who died leaving the family in great poverty. One day when 范逵 Fan K'uei came to see them, and **1897**

the ground was covered with snow, T'ao K'an's mother tore up the sleeping-mats to provide fodder for his horse, and cut off her own hair and sold it in order to buy some wine. He began life as a petty clerk in a Magistrate's yamên, advancing to the rank of Archivist. He then took his degree and went to Lo-yang, where he attracted the notice of Chang Hua and obtained a post. Under the Emperor Yüan Ti he became Governor of Wu-ch'ang and was successful in crushing the rebel 杜弢 Tu T'ao, for which he was highly commended by Wang Tun. He was beaten however by the rebels 王冲 Wang Ch'ung and 杜曾 Tu Ts'êng; and for this he was cashiered and reduced to the status of a private individual. Upon Wang Tun's representations he was restored to his rank; and when the former broke into open rebellion he was sent to oppose him, after being invested with the title of 征南大將君. From this time he was uniformly successful in his undertakings, and was ultimately ennobled as Duke. He was an able and energetic commander, and set his face against drinking and religious superstition among his subordinates. With reference to the saying attributed to the Great Yü, *viz.* that we should be careful of every inch of time (on the sundial), he declared that it was necessary for men of modern times to be careful even of tenths of an inch, and not to live without being of use to their age and die without leaving a name to posterity. He made a practice of carrying a hundred large bricks out of his study every morning, and of carrying them back again every evening, in order to keep up his physical activity. Canonised as 桓.

1898 **T'ao Ku** 陶穀 (T. 秀實). A.D. 902–970. A native of 新平 Hsin-p'ing in Shensi, whose real name was 唐 T'ang. A precocious child, he took service in early life under the Chin dynasty. In 946 Yeh-lü Tê-kuang, second Emperor of the Liao dynasty wished to carry him off to the north; upon which T'ao Ku hid

himself in a Buddhist temple and remained in seclusion until the Emperor's decease in the following year. While there he studied astrology and predicted that "a prince would arise out of Han," and in 947 became a Supervising Censor under the new dynasty of that name. He subsequently served under the Chou and Sung dynasties, rising to be President of the Boards of Punishment and Revenue. On one occasion he bade a newly-purchased waiting-maid get some snow and make tea in honour of the Feast of Lanterns, asking, somewhat pompously, "Was that the custom in your old home?" "Oh no," the girl replied; "they were a rough lot. They just put up a gold-splashed awning, and had a little music and some old wine."

T'ao Tsung-i 陶宗儀 (T. 九成). 14th cent. A.D. A native 1899
of 黃巖 Huang-yen in Chehkiang, who was so disgusted by failing at his first attempt to graduate as *chin shih* that he retired into private life. There in the intervals of farming he put together a number of miscellaneous jottings, published in 1368 under the title of 輟耕錄. These jottings consist of notes on the overthrow of the Mongols, and of remarks on poetry, painting, porcelain, etc. He also wrote the 國風尊經, and the 說郛, a collection of extracts from all departments of literature. A man of few words in ordinary life, he would talk for hours at a time on archæology and kindred topics. In fine weather he would take a kettle of wine with him into the garden, and sit there crooning over his own poems and rubbing his hands and laughing aloud with glee.

T'ao Ying 陶嬰. ? 6th cent. B.C. A widow of the Lu State, 1900
who refused a second husband on the ground that she could not be less faithful than the crane, in whic sense she is said to have composed the song known as the 黃鵠歌.

T'ao Yüan-ming. See **T'ao Ch'ien.**

Tcheng Ki-tong 陳季同 (T. 敬如). A native of Foochow, 1901

who is an Expectant Colonel and Brevet Brigade General. He was for a long time attached to the Chinese Embassy in Paris and acquired an extensive knowledge of the French language. He was accused of swindling some French banks out of about 200,000 *fr.*, and recalled; but it is generally believed that the charge was trumped up. Author of *Les Chinois Peints par Eux-mêmes*, *Chin-Chin*, and other works.

1902 **Tê-lêng-t'ai** 德楞泰. Died A.D. 1809. A Mongol Bannerman, who distinguished himself in the second Chin-ch'uan and in the Nepaulese wars, and also in the Formosa and Kueichou rebellions. He aided O-lo-têng-pao to suppress the western insurrection of 1797 to 1804. He held many high offices, and shortly before his death was ennobled as Duke. Canonised as 壯果, and included in the Temple of Patriots.

Tê Tsung. See (T'ang) **Lì Kua;** (W. Liao) **Yeh-lü Ta-shih.**

1903 **Têng Ai** 鄧艾 (T. 士載). Died A.D. 263. A native of 棘陽 Chi-yang in Honan, who was at first prevented by an impediment in his speech from entering upon an active career, but who afterwards did good service as a military commander by reducing modern Ssŭch'uan (see *Liu Ch'an*) and was ennobled as Marquis by the Emperor Shao Ti of the Wei dynasty. As a youth, he is said never to have seen a hill or a marsh without at once considering the strategical value of the position. He was accused of treason by Chung Hui and put into a cage, from which, upon Chung Hui's rebellion and death, he escaped, only however to fall by the hands of a party of soldiers sent to dispatch him. Appearing on one occasion before the Emperor to report his successes, he was unable, from his unfortunate trick of stammering, to pronounce his own name other than "Ai-Ai-Ai;" at which his Majesty laughed, and asked him if there were more "Ai's" than one. "No more," he replied, "than there are two phœnixes in the Confucian phrase

O phœnix! O phœnix!" By this retort he scored heavily, the implication being of course that he himself was that rare and pre-eminent creature.

Têng Shao-liang 鄧紹良 (T. 臣若). A.D. 1800—1858. A successful Imperialist general, who distinguished himself during the T'ai-p'ing rebellion and rose to be Commander-in-chief for Chehkiang. He was ultimately hemmed in by the rebels, and committed suicide. Canonised as 忠武. 1904

Têng T'ing-chêng 鄧廷楨 (T. 嶰筠). A.D. 1775—1846. A native of Nanking, who was Viceroy at Canton when the great dispute with England on the opium-question arose. Superseded by Lin Tsê-hsü he was transferred to Foochow, and after the war with England was banished to Ili for a year. He rose later on to be Governor of Shensi. Many stories are told of his acumen in judicial matters. 1905

Têng T'u-tzŭ 登徒子. A high official of the Ch'u State, who offended Sung Yü, and was lampooned by him as a man of evil life. Hence the phrase 登徒子之流 a dissolute fellow, a debauchee. 1906

Têng Yu 鄧攸 (T. 伯道). Died A.D. 326. A native of Hsiang-ling in Shansi, who rose to be Governor of Ho-tung. He fell in 312 into the power of Shih Lo and was forced to take office under him. So soon however as Shih Lo crossed the river 泗 Ssŭ, he fled. Some bandits robbed him of his horses and oxen, and he was obliged to continue his flight on foot, carrying his own son and his nephew on his back. At length, feeling that he could not save them both, he tied his own child to a tree and proceeded on his way with only his brother's son and his wife. "For," said he to the latter, "my brother is dead; and were my nephew to perish, there would be no one to continue my brother's line, whereas I may have another son." The Emperor Yüan Ti appointed 1907

him Governor of Wu-hsing in Chehkiang, where his administration was so mild that the people could not bear to part with him; and when he was promoted to be President of the Board of Civil Office, they escorted him some hundred miles on his journey. He was ennobled as Marquis, and is commonly known as 鄧侯; but after all he left no son.

1908 **Têng Yü** 鄧禹 (T. 仲華). A.D. 1—58. A native of Hsin-yeh in Honan, who at the age of 13, while studying at Ch'ang-an, attached himself to the fortunes of Liu Hsiu, and aided him to establish the E. Han dynasty. For his numerous brilliant victories over the forces of Wang Mang he was appointed Commander-in-chief in A.D. 26, and was ennobled as Marquis. His portrait was the first of the twenty-eight portraits of generals placed by order of the Emperor Ming Ti in the 雲臺, a special gallery for those heroes by whose valour his line had been founded. Canonised as 元.

1909 **T'êng Yüan-fa** 滕元發 (T. 達道). 11th cent. A.D. A native of Tung-yang in Chehkiang, whose personal name was originally 甫 Fu, Yüan-fa being his style. He attached himself to the establishment of Fan Chung-yen, but led a wild harum-scarum life, generally coming home at night more or less drunk. On one occasion Fan sat up reading in the library, intending to receive him with an admonition. T'êng however boldly entered the room, and enquired with a low bow what book the great man might be reading. "The *History of the Han Dynasty*," replied the latter, gravely. "Ah!" cried T'êng; "what sort of a fellow was the old founder?" At this Fan got up and retired in confusion, remembering that an ancestor of his, Fan Ts'êng, had advised the assassination of that monarch. T'êng graduated as *chin shih* and entered official life. He opposed Wang An-shih and his reforms, and became the trusted adviser of the Emperor Shên Tsung; and with some ups and downs, he

continued to hold high office under the Emperor Chê Tsung. Canonised as 章敏

Ti Ch'ing 狄青 (T. 漢臣). Died A.D. 1057. A native of 西河 **1910**
Hsi-ho in Shansi, who entered upon a military career and between 1038 and 1042 fought no less than 25 battles against the rebels under Chao Yüan-hao. He was eminently successful, partly owing to his great physical courage. On one occasion, with his hair flowing loose behind him and a copper mask over his face, he vigorously charged the enemy and struck consternation into their ranks. Fan Chung-yen made a great deal of him, and gave him a copy of Tso-ch'iu Ming's commentary on the *Spring and Autumn Annals*, after which Ti Ch'ing devoted himself closely to books. Between 1049 and 1054 he entirely suppressed the dangerous rebellion of 儂智高 Nung Chih-kao in Kuangsi; but although the latter was reported to have perished, Ti Ch'ing refused to memorialise the Throne to that effect, on the ground of mere rumour, for his own glorification. He was always much esteemed as a general; for he invariably shared the hardships and dangers of his men, and was ever ready to transfer the credit of success from himself to his subordinates. Canonised as 武襄.

Ti Hsüan. See **Liu Hsüan.**

Ti I. See **Ssŭ-ma I.**

Ti Jen-chieh 狄仁傑 (T. 懷英). A.D. 629--700. A native **1911**
of Shansi, who became Minister under the Empress Wu Hou. While still a schoolboy, learning his lessons, one of the family servants was injured and there was a magisterial inquiry. Everybody was called up and readily gave evidence, except Ti, who kept aloof poring over his books. On the Magistrate scolding him for this behaviour, he cried out, "I am occupied with the ancient sages of the Sacred Books; I have no time to waste in bandying words with a mere official." After holding various provincial posts, in

which he distinguished himself by his judicial acumen and his energetic measures against immoral establishments, he was introduced to the Empress Wu Hou by Lai Chün-ch'ên and soon rose to favour. It was through his influence that the Empress appointed Prince 廬陵 Lü-ling to be Heir Apparent, and set aside her own favourite, Wu San-ssŭ; for he pointed out that aunts have no place in the ancestral temple where mothers are enshrined for ever. On one occasion the Empress informed him that he had been denounced, and asked if he wished to know the name of his accuser. "If your Majesty thinks I have erred," he replied, "it will be my duty to amend my conduct; if not, so much the better for me. I have no desire to learn who has accused me." He was a filial son; and at his mother's death, white birds — in the garb of mourning! — came and nested around her tomb. He was ennobled as Duke, and canonised as 文惠.

Ti Ping. See **Chao Ping.**

1912 **T'i ying** 緹縈. The heroic daughter of Ch'un-yü I, who when her father was sentenced in B.C. 167 to mutilation, threw herself at the Emperor's feet and pointed out that the family had no male issue, at the same time offering to become a public bondservant in his place. Her father was pardoned.

1913 **Tiao Ch'an** 貂蟬. 2nd cent. A.D. A singing-girl in the establishment of Wang Yün. The latter is said to have presented her, at her own instigation, to Tung Cho, and then to have told Lü Pu that she had been really intended for him but that Tung Cho had carried her off. By this device Lü Pu was so inflamed with anger that he readily consented to carry out the murder of Tung Cho.

1914 **Tien Mu** 電母 The Goddess of Lightning, known in Taoist books as 秀文英 Hsiu Wên-ying. She holds a looking-glass in her hand, with which she flashes a ray of light on to the intended victim, thus enabling the God of Thunder to strike. See *Lei Kung*.

T'ien Cha. See **Yeh-lü Yen-hsi.**

T'ien Ch'ang 田常. 5th cent. B.C. A noble of the Ch'i State, **1915**
who in 481 drove Duke 簡 Chien from the throne and, when the Duke was killed by one of T'ien Ch'ang's party, set up the latter's younger brother in his stead, with himself as Minister. His grandson **田和** T'ien Ho went a step farther. He dispossessed the reigning Duke, and seated himself upon the throne.

T'ien Chên 田眞 6th cent. A.D. One of three brothers (慶 **1916**
and 廣), who lived under the Sui dynasty. On their proposing to divide the family property, a Judas-tree in the court-yard split into three, and before evening had withered away. They accepted the omen and gave up their plan, whereupon the tree became flourishing as before.

T'ien Hêng 田橫. 2nd and 3rd cent. B.C. Cousin to T'ien **1917**
Jung. He proclaimed himself ruler of Ch'i, but so soon as Liu Pang mounted the throne as first Emperor of the Han dynasty, he fled with some 500 followers to an island. The Emperor invited him to Court, and he accepted the invitation, taking with him two attendants, but committed suicide on the way. Liu Pang allowed him to be buried with the rites due to a Prince, and his attendants expressed their grief in a dirge (from which the custom of dirges at funerals is said to have arisen), after which they too committed suicide at their master's grave. And when the news of T'ien Hêng's death reached the main body of his retainers, they likewise, one and all, put an end to their lives on the spot.

T'ien Jao 田饒. Minister to Duke 哀 Ai of Lu, B.C. 494—467. **1918**
He said that a cock has five excellent characteristics: — Like a civilian he wears a cap (comb); like a warrior he wears spurs; he is brave in fight; he is kind to his hens, calling them to share food; and he is faithful in keeping the watches of the night.

T'ien Jung 田榮. 3rd cent. B.C. Cousin to T'ien Tan, upon **1919**

whose defeat an death he collected the remains of the army, and after a struggle succeeded in placing the latter's son upon the throne of Ch'i, with himself as Minister. His refusal to aid Hsiang Liang against Chang Han was the indirect cause of the defeat and death of the former. This, coupled with his usurpation of the Princedom of 濟北 Chi-pei, so incensed Hsiang Chi that he organised a campaign against him. T'ien Jung was completely beaten and fled to P'ing-yüan, where the people put him to death.

1920 **T'ien Ling-tzŭ** 田令孜 (T. 仲則). Died A.D. 893. A eunuch of Ssŭch'uan, originally named 陳 Ch'ên, who had gained the entire confidence of the Emperor Hsi Tsung of the T'ang dynasty before that monarch ascend d the throne, and was even accustomed to share his sovereign's bed. He was entrusted with the sole direction of affairs, while the young Emperor, who playfully called him "Daddy," gave himself up to a life of pleasure. Knowing that he had nothing to fear, he sold important official posts to the highest bidder and issued commissions without waiting for the Imperial sign-manual. He used power to gratify his personal spite, and concealed from his master the disturbed state of the empire. At length the approach of Huang Ch'ao in 880 necessitated a flight from the capital, and the Court took refuge, first of all at Hsing-yüan in Shensi, and afterwards in Ssŭch'uan. He was then appointed Commander-in-chief and ennobled as Duke. Upon the collapse of the rebellion, the Emperor returned. But in 885, when clamours for vengeance against T'ien were heard on all sides, and Li K'o-yung was hastening up at the head of an army, the former proposed to the Emperor again to take refuge at Hsing-yüan in Shensi. And when the Emperor refused, T'ien seized his person by night and carried him off, together with the Imperial seal. The journey was of considerable suffering. His Majesty was for a long time without food and was compelled to sleep by the roadside with his

head on . Wang Chien's lap. Gradually however T'ien's enemies prevailed, and his influence with the Emperor declined. In 887 he was stripped of his rank and emoluments, and banished to Kuangtung. Upon the accession of the Emperor Chao Tsung, he was allowed to return, chiefly through the efforts of his adopted son Li Mao-chên, and held office as Military Superintendent in Honan. In 893 he was executed by Wang Chien for attempted conspiracy. "I have been Commander-in-chief," said he to the executioner, not without dignity; "at least let me die as becomes my rank." Thereupon he tore a strip from his silk robe and showed the man how to strangle him; and when the final act was completed, it was noticed that his features had undergone no change. A few years later his title and honours were restored.

T'ien Tan 田儋. 3rd cent. B.C. A descendant of the old kings of Ch'i, who revolted in B.C. 209, and set himself up as sovereign of the kingdom of Ch'i. He ruled wisely for a time, and his subjects prospered. At length he led an army to relieve the king of Wei, who was hemmed in by the great Imperialist general Chang Han. The latter, having gagged his soldiers to prevent them from talking in the ranks, surprised him by a night attack, defeated the troops of Ch'i, and left T'ien Tan dead upon the field. **1921**

T'ien Tan 田單. 3rd cent. B.C. A petty official at 臨菑 Lin-tzŭ in the Ch'i State (modern Shantung), who never showed any particular ability until his country was attacked by the Yen State under Yo I. He then advised his clansmen to shorten the projecting axle-trees of their carts, and cover the ends with iron; the result being that in the flight before the conquering army these carts got safely away. At length only two cities, 莒 Lü and 即墨 Chi-mo, remained, in the latter of which T'ien Tan had taken refuge and was besieged by the forces of Yen. To raise the siege, he contrived the following plan. Getting 1,000 oxen, **1922**

he dressed them in strips of coloured cloth, and tied sharp blades to their horns and well-greased bundles of rushes to their tails. In the middle of the night he lighted the rushes and drove the oxen out of a number of holes he had pierced in the city walls, backing them up with 5,000 armed men. The result was the complete discomfiture of the enemy and the ultimate recovery of some 70 cities, for which services T'ien Tan was ennobled as 安平君.

1923 **T'ien Ts'ung** 天聰. A.D. 1591—1643. The year-title of the fourth son of Nurhachu, who succeeded his father in 1626, though it was only in 1635 that he called himself Emperor of China. In 1629 he pressed Peking, repeating his incursions in 1636 and 1638. In 1633 he was joined by 孔有德 K'ung Yu-tê, the Shantung rebel, and from this date the commanders of captured cities began to join the Manchus. In 1634 Chahar was subdued, and three years later Korea was annexed. The capture of 錦 Chin-chou in 1642 completed the ruin of the Chinese power beyond the Great Wall. In this same year the Manchus offered peace, an offer which the Ming Emperor was prevented from accepting, partly by the misdirected zeal of Censors, and partly by his own despair at the state of the empire. Canonised as 太宗文皇帝.

1924 **T'ien Ts'ung-tien** 田從典 (T. 克互. H. 嶢山). A.D. 1651—1728. A native of 陽城 Yang-ch'êng in Shansi, who graduated as *chin shih* in 1688 and after nine years' success as a provincial Magistrate went to Peking as a Censor. In 1725 he became a Grand Secretary, retiring three years later with the highest honours and a present of *Tls.* 5,000. He was honoured with a public funeral, and by special Decree was included in the Temple of Worthies. Canonised as 文端.

1925 **T'ien Yen-nien** 田廷年 (T. 予賓). 1st cent. B.C. A native of 陽陵 Yang-ling in Shensi, who attracted the notice of Ho Kuang and was advanced to high office. He distinguished himself

by his bold action upon the death of the Emperor Chao Ti, by which the Prince of 昌邑 Ch'ang-i was prevented from carrying out his design of usurpation and the Emperor Hsüan[a] Ti was placed securely upon the throne. He was ennobled as Marquis and became the confidential adviser of the new monarch. Later on he was indicted for corruption by a powerful clique, and shut himself up in his house, pacing up and down with his arm bared and a drawn sword in his hand; and so soon as he heard the drums of the lictors coming to arrest him, he committed suicide.

T'ien Yü 田豫 (T. 國讓). 2nd and 3rd cent. A.D. A native 1926
of 雍奴 Yung-nu in Chihli, who attached himself to the fortunes of Liu Pei, but afterwards served for many years under the first two Emperors of the Wei dynasty, operating successfully against rebels in Liao-tung and also against the Hsiung-nu. Refused leave to retire when already an old man, he cried out that it was like striking the watches or making the clepsydra run when the night was already spent. He rose to the rank of Minister of State, and died at the age of 82.

T'ien Yu-yen 田遊岩. 7th cent. A.D. A native of Ch'ang-an. 1927
who entered official life about 652, but shortly afterwards retired to the mountains, together with his mother and wife who were also of a romantic turn of mind. After a second brief spell of office he pleaded sickness and took up his abode on Mt. 箕 Chi, near the shrine of Hsü Yu, calling himself 田東鄰. There the Emperor Kao Tsung visited him, and was received by him in his rustic clothes but with much dignity. He was ultimately persuaded to take up his abode at Court, and the Emperor wrote the following notice to be affixed to his door: — "This is the abode of the hermit T'ien Yu-yen." He finally returned to his old haunts on the hills.

T'ien Yüeh 田悅 A.D. 750—784. Nephew of 田承嗣 T'ien 1928

Ch'êng-ssŭ, lieutenant under An Lu-shan. Upon the submission of the former he was made Viceroy of portions of Shantung and Chihli, and at his death in 779 T'ien Yüeh succeeded to his uncle in what was practically an independent Principality. In 781 he threw off his allegiance and styled himself Prince of Wei; and although his forces were defeated by Ma Sui and he was even besieged in his capital, he managed to hold out and was left in peace until he voluntarily returned to his allegiance in 784. He was assassinated by his first cousin 田緒 T'ien Hsü.

1929 **Timur Khan** 鐵木兒. A.D. 1267—1307. Grandson of Kublai Khan, whom he succeeded in 1294. He was an honest ruler and energetic in promoting the welfare of his people, until falling into ill-health he became a prey to flatterers and the Court was torn asunder by rival aspirants to the throne. He laboured to improve the administration, reforming the system of selecting officials, curbing the tyranny of the great nobles, punishing bribery, and bringing all land owned by wealthy proprietors or by temples under taxation, which he fixed in 1298 at 3.3 per cent. He sent special Commissioners throughout the empire to correct abuses, and they succeeded in 1303 in expelling 18,473 corrupt officials. Soon afterwards he was confined to his bed, and all power was engrossed by the palace ladies or by the high officers. Korea caused some trouble; and in 1301 Heyduk renewed his inroads, but was beaten and died. An ill-advised expedition against a tribe in Yünnan led to a general rising in that province and Kueichou, which was suppressed with much difficulty two years later. In 1302 the favourite Ministers were found guilty of a wholesale system of bribery, and in the following year an attempt was made to check the nepotism prevalent at the capital by ordaining that metropolitan officials should after a certain term exchange posts with provincial officials. Many superfluous offices were at the same time abolished. Constant scarcity

caused the distillation of spirits to be prohibited in 1301; as a compensation, the rigour of the fishing and hunting laws was relaxed. Canonised as 成宗.

Ting Chieh 丁傑 (T. 升衢 and 小疋). Graduated in A.D. 1781, and was the author of commentaries on the *Canon of Changes* and the *Book of Rites*, as well as of a collection of essays. 1930

Ting Ho-nien 丁鶴年 (T. 永康). A.D. 1335–1424. A celebrated Mahomedan poet, whose ancestors came from Central Asia, his grandfather having served under Kublai Khan. His father lived and died at Wu-ch'ang in Hupeh; and when that city was attacked in 1364 by the Mings, the son fled with his mother to Chinkiang. There she died, and for five years he abstained from regular food; hence he is sometimes spoken of as 丁孝子 Ting the Filial. Thence he proceeded to Chehkiang; but from dread of Fang Kuo-chên he went on to Kiangsi, where he remained ten years. By this time the empire was once more at peace, and he was invited to return to Wu-ch'ang and take office; but amid the ruins of his old home he could only think of the deposed dynasty his family had served so long, and gave vent to his sorrow and his patriotism in a collection of poems known as the 海巢集. Towards the close of his life he became a devout Buddhist, and lived in a hut by his father's grave. 1931

Ting Hsien-chih 丁仙芝. 8th cent. A.D. A native of 曲阿 Ch'ü-o in Kiangsu, who graduated as *chin shih* and was distinguished as a poet and official under the T'ang dynasty. 1932

Ting I 丁儀 (T. 正禮). 2nd and 3rd cent. A.D. A native of P'ei in modern Kiangsu, who was blind of one eye. His abilities however were of a high order, and the great Ts'ao Ts'ao, his patron, decided to take him as son-in-law. To this Ts'ao P'ei demurred, on the ground that his sister might object; but Ts'ao Ts'ao roared out that even if Ting I had no eyes at all the girl should marry 1933

him. Later on, when Ts'ao Ts'ao wished to make Ts'ao Chih his heir, Ting I supported the idea, thus deeply offending Ts'ao P'ei, who on mounting the throne tried to force him to commit suicide. Ting I resisted; whereupon he was thrown into prison upon some trifling charge, and executed.

1934 Ting Jih-ch'ang 丁日昌 (H. 雨生). A.D. 1823—1882. A native of Kuangtung, who graduated as *hsiu ts'ai* and rose be Taot'ai at Shanghai in 1865. In 1867 he was Lieutenant Governor, and in 1868 Governor, of Kiangsu. He was at one time Superintendent of the Soochow arsenal, and in 1870 he was a Commissioner for the settlement of questions arising out of the Tientsin Massacre. In 1874 he was Naval Commissioner at Foochow, and in 1875 he was summoned to Tientsin to assist Li Hung-chang in the management of foreign affairs, after which he became Governor of Fuhkien. In 1878 he was sent to Foochow to settle a serious missionary difficulty in connection with some building operations upon 烏石山 Wu-shih-shan, and on the completion of this task he retired into private life; carrying with him a spotless reputation.

1935 Ting Ju-ch'ang 丁汝昌 (T. 雨亭). Died 1895. Known to foreigners as "Admiral Ting." A native of Wu-hu in Anhui, who entered the army as a private at the age of sixteen. He fought under Li Hung-chang against the T'ai-p'ing rebels, and rose to be a colonel. In 1880 he was placed in command of a small fleet of gunboats, and is said to have soon learnt as much of navigation and seamanship as was known by his officers who had been specially trained. In 1882 he was appointed to the rank of Brigade General, and in 1884 was sent to England to bring out some new cruisers. In 1888 he was made an Admiral, and in September 1894 he fought the Japanese fleet at the mouth of the Yalu river. After a disastrous naval action he retired with the remnant of his fleet to

Port Arthur, which he abandoned on its investment by the Japanese, retiring to Wei-hai-wei. There he remained until it was fully invested by the enemy, when he surrendered the place, he and four of his officers committing suicide. "Chief among those who have died for their country," wrote Captain M'Giffin, his brave American colleague, "is Admiral Ting Ju-ch'ang, a gallant soldier and true gentleman. Betrayed by his countrymen, fighting against odds, almost his last official act was to stipulate for the lives of his officers and men. His own he scorned to save, well knowing that his ungrateful country would prove less merciful than his honourable foe. Bitter indeed must have been the reflections of the old wounded hero in that midnight hour, as he drank the poisoned cup that was to give him rest." From the fact that Wei-hai-wei was surrendered before Admiral Ting committed suicide, the much-coveted honour of canonisation has been withheld.

Ting Kung 丁公 *or* **Ting Ku** 丁固. Died B.C. 202. A general who served under Hsiang Chi against Liu Pang. On one occasion he was pressing the latter closely, when Liu Pang cried out, "Why should two worthy men imperil one another?" Thereupon, Ting Kung retired. However when later on he went to pay his respects to Liu Pang, the latter caused him to be beheaded as a warning to traitors, for it was through him that Hsiang Chi had lost the throne. **1936**

Ting Lan 丁蘭. 1st cent. A D. A native of Ho-nei in Honan, who on the death of his mother carved a figure of her in wood and continued to wait upon it as though it were his mother in the flesh. One day a neighbour came in to borrow something, and his wife consulted the figure which shook its head; whereupon the neighbour in a great rage struck it over the face. When Ting Lan came in he noticed an expression of grief on the figure's features, and on hearing what had happened at once went off and **1937**

gave the neighbour a thrashing. This led to a charge of assault, but when the constables came to arrest him, tears were seen trickling down the face of the figure. Ting's filial piety being thus recognised by the gods, he was not only acquitted, but the Emperor even sent an order for his portrait.

1938 **Ting Ling-wei** 丁令威. 2nd cent. A.D. A native of Liao-tung, who studied the black art on the 靈虛 Ling-hsü mountain. At the expiration of a thousand years he changed himself into a crane and flew home again, to find, as he mournfully expressed it in verse,

> City and suburb as of old,
> But hearts that loved us long since cold.

1939 **Ting Pao-chên** 丁寶楨. Died A.D. 1886. A native of 平遠 P'ing-yüan in Kueichou, who graduated as *chin shih* in 1853, and being well-to-do devoted several years to study. On the outbreak of rebellion in his native province in 1856 he raised a force of volunteers, but was forced for want of funds to disband them. He then offered his services to the Imperialist commanders in Hunan, and was made Prefect of Yo-chou, which he bravely defended against the T'ai-p'ings. The city was ultimately taken, and he narrowly escaped denunciation and death. At the end of 1862, after serving against the Nien fei, he became Acting Judge of Shantung, in which province he remained for nearly a quarter of a century, rising to be Governor in 1867. He successfully protected the French missionaries at the dangerous crisis in 1870, sending his eldest son and fifty soldiers to live with Bishop Cozi. He repaired the dykes of the Yellow River well and economically, and desired to open up the mineral resources of Shantung. Transferred as Viceroy to Ssŭch'uan in 1881, he governed wisely and left behind him an honourable name. Included in the Temple of Worthies.

1940 **Ting Ta-ch'üan** 丁大全 (T. 子萬). Died A.D. 1263. A

native of Chiukiang, remarkable for his blue face. He graduated as *chin shih* in 1238, and through his relationship to the favourite concubine of the aged Emperor Li Tsung managed to obtain great power, which he used to enrich himself and tyrannise over his fellows. In 1258 he became Junior Minister, but his greed and his deceit in concealing from his master the truth as to the Mongol advance led to his degradation in 1259. In 1262 he was banished to Kueichou. Here he was falsely accused of fomenting a rising of the aborigines, and was transferred to Hsiu-chou. A memorial was then presented by an enemy, asking that he might be landed on a desert island; and finally, as he was quitting his post, he was pushed overboard and drowned.

Ting Tu 丁度 (T. 公雅). A.D. 990—1053. A native of K'ai- **1941**
fêng Fu in Honan, who graduated as *chin shih* about 1012 and rose by 1046 to be a Minister of State. He is especially known for his labours on the 切韻, a phonetic dictionary by Lu Fa-yen. He also compiled under official patronage the 禮部韻畧, which has ever since been the standard authority on rhymes, the 慶歷兵錄 *Wars of the Ch'ing-li Period* (1041—1049), and other important works. His grandfather had spent a fortune on books, declaring that some day a scholar would arise from among his descendants. Canonised as 文簡.

Ting Wei 丁謂 (T. 公言; originally 謂之). A.D. 969— **1942**
1040. A native of Ch'ang-chou in Kiangsu, who graduated as *chin shih* in 992 and entered upon an official career. In early life he distinguished himself on a campaign against the aborigines of Ssŭch'uan, and by 1017 was President of the Board of Civil Office. It was through his agency that K'ou Chun was for a second time sent into banishment. K'ou Chun had previously been his patron, and Ting Wei had once distinguished himself by servilely wiping some soup from the great man's beard. He then became a Minister of

State in K'ou Chun's place; but his rule was oppressive, and in consequence of the disgraceful behaviour and execution of one of his creatures, upon the representations of Wang Ts'êng he was degraded. The opportunity was taken to accuse him of witchcraft, and he was sent into banishment and passed the remaining years of his life at provincial posts. The people used to sing some doggerel verses calling for the restoration of K'ou Chun, and ending thus:

> If the empire's peace you prize,
> Take this Ting (= nail) out of our eyes.

Was one of the Five Devils (see *Wang Ch'in-jo*).

1943 To-lung-o 多隆阿 (T. 禮堂). A.D. 1817–1864. A Mongol, who was associated with Sêng-ko-lin-sin in repelling the T'ai-p'ing advance upon Peking in 1852. In 1855 he was sent to Hupeh, and afterwards with Pao Ch'ao besieged An-ch'ing. On the fall of An-ch'ing he was appointed Tartar General at Ching-chou, and in 1862 he was sent as Imperial Commissioner to clear the rebels out of Shensi. When this work was on the point of accomplishment, he was wounded at an assault upon a small city, and died of the wound. He is said to have been quite unable to read or write, though admittedly a very skilful strategist. Canonised as 忠勇.

1944 T'o-t'o 脫脫 (T. 大用). A.D. 1313–1355. The son of a prominent Mongol official, who received a command in the Imperial Body-guard at an early age and in 1333 was a State Councillor and President of the Censorate. When his uncle 伯顏 Po-yen (see *Tohan Timur*) tried to obtain supreme control in the Government, he leagued himself with the only two loyal officials left in the Council and in 1339 brought about the banishment of Po-yen to Honan. Two years later he became a Minister of State and reversed his uncle's policy, restoring the literary examinations and thereby earning great popularity. In 1344 he retired in ill-health,

and was ennobled as Prince. Three years afterwards he accompanied his father into banishment at Kan-chou in Kansuh, and on the latter's death he was recalled to Peking as Grand Tutor. In 1350 he again became a Minister of State, and with the help of 賈魯 Chia Lu closed the long-open breach of the Yellow River in five months. In the following year his brother failed against the rebel 劉福通 Liu Fu-t'ung, and T'o-t'o punished twelve Censors who demanded his degradation. In 1352 he defeated the rebels and captured the stronghold of Hsü-chou in Kiangsu by means of powerful ballistae. Owing to the machinations of a rival his campaign against the rebel Chang Shih-ch'êng was interrupted by a Decree stripping him of all his dignities, and in 1355 he was banished to Yünnan where he was poisoned. In 1363 his reputation was vindicated and his rank and titles were restored. He was chief editor of the *History of the Sung Dynasty*, of the *History of the Kitan Tartars*, and of the *History of the Chin[a] Tartars*. The first is said to abound in error; the second was a troublesome task owing to the destruction of all the necessary records; only in the third is he held to have achieved success.

Toba Chün 拓跋濬. Died A.D. 466. Grandson of Toba Tao, whom he succeeded in 452 as fourth Emperor of the Northern Wei dynasty. His reign was uneventful, and the country, which had been exhausted by the foreign wars of his predecessors, regained its prosperity. Canonised as 高宗文成帝. 1945

Toba Ho-nu 拓跋賀傉. Died A.D. 338. Successor to Toba I-lu, whose throne he usurped during the confusion which prevailed after the death of the latter in 316. 1946

Toba Hung 拓跋弘. Died A.D. 476. Son of Toba Chün, whom he succeeded in 466, at the age of twelve, as fifth Emperor of the Northern Wei dynasty, under the regency of the Empress Dowager. Five years later he abdicated in favour of his son, and 1947

ten years after that he was poisoned by his Empress who wished to keep the supreme power in her own hands. Canonised as 顯祖獻文帝. See *Yüan Hung-yen.*

1948 **Toba I-lu** 拓跋猗盧. Died A.D. 316. A Khan of the 索頭 turbaned branch of the Hsien-pi Tartars, who migrated southwards and settled in Shansi. In 310 he seized 代郡 the District of Tai, and in 315 proclaimed himself king. He was murdered in the following year. The name T'o-po or Toba is explained as 土后 Earth Lord, *earth* being the chosen element of the Yellow Emperor from whom the House of Toba claimed descent.

1949 **Toba Kuei** 拓跋珪. Died A.D. 409. A fugitive from the Tai State on its partition by Fu Chien (see *Toba Shih-i-chien*), who set himself up in 386 as king of the Wei State. He ruled well, and by 391 had annexed that part of Tai which had been given to 劉衛辰 Liu Wei-ch'ên, and had reduced the nomad tribes. By 395 he had made himself master of portions of Shansi and Chihli, but the army he sent into Honan was defeated. By 397 his rule extended on the south-west to the Yellow River, and eastwards comprised about one half of Chihli. In 398 he proclaimed himself Emperor of the Northern Wei dynasty. He was slain by the son of his wife's sister, and canonised as 道武帝.

1950 **Toba Shih-i-chien** 拓跋什翼犍. A.D. 315–376. Rightful heir to Toba I-lu. During the confusion which prevailed at his father's death he was saved by his mother, who carried him away hidden in her baggy trousers; and it was held to augur well for his future career that he did not utter a sound to betray himself while in that trying situation. He succeeded to the throne of his father in 338, and introduced the Chinese system of administration. In 366 he became embroiled with 劉衛辰 Liu Wei-ch'ên a Hsiung-nu in the service of Fu Chien (2), the result being that he declared himself a vassal of the latter. Upon his murder by

an illegitimate brother of his heir, the Tai State was divided by Fu Chien between Liu Wei-ch'ên and his nephew 劉庫仁 Liu K'u-jen. Toba Kuei, the heir, escaped and founded the Wei State.

Toba Ssŭ 拓跋嗣. Died A.D. 424. Son of Toba Kuei, whom he succeeded in 409 as second Emperor of the Northern Wei dynasty. In 423 he built a wall some 600 miles long, from 五原 Wu-yüan in Shansi to 赤城 Ch'ih-ch'êng in Chihli, in order to keep out the 柔然 Jou-jan tribe, by whose incursions his reign had been disturbed. Canonised as 太宗明元帝. 1951

Toba Tao 拓跋燾. Died A.D. 452. Son of Toba Ssŭ, whom he succeeded in 424 as third Emperor of the Northern Wei dynasty. In 439 he annexed the Liang[a] State, and reduced the Yen State to vassalage. Military operations were undertaken against the House of Sung, and in 450 his forces were within measurable distance of the Yang-tsze. At home he promoted learning and agriculture, and improved the administration of justice. He and his chief Minister Ts'ui Hao were both infatuated Taoists, and believed in alchemy and the elixir of life. He was murdered by one of his own officers, and canonised as 世祖太武帝. 1952

Tohan Timur 妥懽貼睦爾. A.D. 1320—1370. Elder brother of Ile Chepe, whom he succeeded in 1333 as tenth and last Emperor of the Yüan dynasty, being recalled from Kuangsi by Tup Timur's widow and placed by her upon the throne. He left the government entirely in the hands of his Ministers Po-yen (see *T'o-t'o*) and 撒敦 Sa-tun; and upon the death of the latter in 1335, the sons of Yen Timur (see *Achakpa*), whose daughter he had married, plotted together to depose him. The plot was detected and the conspirators punished together with their sister. Po-yen became more powerful than ever. He suspended the public examinations until 1340, and devoted the money to the Imperial Body-guard. 1953

Meanwhile the country was in a most disturbed condition. In 1336 the Chinese were forbidden to possess arms; and in 1337 it was seriously proposed to slay all who bore the five common surnames, 李 Li, 劉 Liu, 趙 Chao, 張 Chang, and 王 Wang. Famines were frequent, and in 1344 the sale of office was introduced as a means of raising funds. The Yellow River was a constant source of trouble; and as the rebel chieftains made headway, Peking was often short of rice. Straitened for funds, in 1350 the Government issued inconvertible paper-money, a step that paralysed trade and reduced the people to barter. The Heir Apparent tried to depose his father who was entirely in the hands of Buddhist priests and eunuchs. In 1367 Chu Yüan-chang, who held the Yang-tsze valley, felt strong enough to send an expedition to conquer northern China. In 1368 Peking fell, and with it the Yüan dynasty. Canonised by the Mongols as 惠宗, but usually known as 順帝, a designation given to him by the Mings.

Tong King-sing. See **T'ang T'ing-shu.**

1954 **Tou Chien-tê** 竇建德. A.D. 573—621. A successful Shantung rebel, who in 618 set up as king of Hsia, a title confirmed by the Throne on his slaying Yü-wên Hua-chi. Aided by P'ei Chü, he organised a regular government, and by his mild rule extended his power over most of Shantung and parts of Chihli and Honan. He allied himself with the Turkic nation and with Wang Shih-ch'ung; but failing to relieve the latter, he was routed by the T'ang armies, captured, and beheaded.

1955 **Tou Hou** 竇后. (1) The Empress Tou, consort of the Emperor Wên Ti of the Han dynasty, B.C. 179.

(2) Also of the Emperor Chang Ti of the Han dynasty, A.D. 79.

(3) Also of the Emperor Huan Ti of the Han dynasty, A.D. 165.

(4) Also of the Emperor Kao Tsu of the T'ang dynasty, A.D. 618 (see *Tou I*).

Tou Hsien 竇憲 (T. 伯度). Died A.D. 92. A great grandson **1956**
of Tou Jung, and elder brother of the second Empress Tou (see *Tou Hou*), through whose influence he received a military command. Upon the death of the Emperor in A.D. 88 he attempted to assassinate a protégé of the Empress, of whom he was jealous, and for this he was confined to the palace precincts. Fearing that he would be put to death — his own father had been executed — he volunteered to undertake a campaign against the Turkic tribes to the north of Mongolia who were then giving trouble. In conjunction with 耿秉 Kêng Ping, he inflicted a severe defeat upon the Turkic Khan at 稽落山 Chi-lo-shan. He pursued the flying enemy for a thousand miles beyond the frontier and set up a trophy at 燕然山 Yen-jan-shan, where the following inscription, written by the famous historian Pan Ku, was carved upon the rock: — "Our trained soldiery came hither on a campaign against barbarian hordes. We chastised Turkic insolence and restored our supremacy in this distant land. Across these vast plains they went back to their northern home, while our splendid troops set up this trophy that the achievements of our glorious Emperor should be heard of ten thousand generations hence." On returning to China he was loaded with honours and met his nephew, the young Emperor Ho Ti, rather as an equal than as a subject. His ambitious demeanour alarmed the youthful sovereign, a boy of barely fourteen; and he was accordingly deprived of his command and banished with his kinsmen to his feudal possessions, where he was so strictly watched that at length he committed suicide.

Tou I 竇毅 (T. 天武). Died A.D. 582. A military commander **1957**
under the N. Chou dynasty, who in 561 was ennobled as Duke and in 562 became Commander-in-chief. He had a beautiful daughter, who was very fond of reading the *Biographies of Famous Women*. In 581, when the first Emperor of the Sui dynasty claimed the

throne, she threw herself on the ground in an agony of despair, saying, "Why am I not a man that I could do something for his Majesty?" She ultimately became the wife of Li Yüan, first Emperor of the T'ang dynasty.

1958 **Tou Jung** 竇融 (T. 周公). B.C. 16—A.D. 62. A native of P'ing-ling in Shensi, and a descendant in the seventh generation from Tou Kuang-kuo. He served under the usurper Wang Mang until the latter's final defeat, when he owned allegiance to Liu Hsüan and received an appointment to look after the subject nations in the far west. Upon the fall of Liu Hsüan he sent an envoy to the new Emperor Kuang Wu Ti with a letter of submission and a present of horses, in return for which he was made Governor of Liang[a]-chou in modern Kansuh and later on became President of the Board of Works. In A.D. 59, the year after the accession of the Emperor Ming Ti, a second cousin of his was executed for misbehaviour, and he received permission to retire into private life. Canonised as 戴.

1959 **Tou Ku** 竇固 (T. 孟孫). Died A.D. 88. Nephew of Tou Jung. He rose to high military command under the Emperor Ming Ti of the Han dynasty, and was entrusted with the management of a campaign in Central Asia which the Emperor projected in order to rival the military exploits of his predecessor on the throne. Tou Ku succeeded in capturing the modern Hami, from which point the expeditions of Pan Ch'ao were organised. Canonised as 文.

1960 **Tou Kuang-kuo** 竇廣國 (T. 少君). 2nd cent. B.C. At four or five years of age, in consequence of poverty, he was offered for sale to several families and was at length bought by a charcoal-burner at 宜陽 I-yang in Honan. His master and family perishing in a landslip, he consulted a soothsayer who told him that some day he would be a Marquis, and forthwith set out for Ch'ang-an. There he heard that the new Empress, consort of the Emperor

Wên Ti, had the same surname as his own; in fact she turned out to be his sister, to whom he eventually succeeded in making himself known. He and his brother were taken into the palace and their education was properly attended to, and in 156 Tou Kuang-kuo was ennobled as Marquis. Canonised as 景.

Tou Mo 竇默 (T. 漢卿 or 子聲). A.D. 1196—1280. A native of 肥鄉 Fei-hsiang in Chihli, who at the end of the Chin[a] dynasty retired to Ta-ming and devoted himself to study, together with Hsü Hêng and Yao Shu. Kublai Khan, while still a Prince, sent messengers to invite him, upon which he changed his name from 傑 Chieh to Mo. He was however discovered, and impressed on Kublai Khan the necessity of sincerity and uprightness as the foundation of good government. He returned to Ta-ming a State pensioner, but on the accession of Kublai he was summoned to Court and was appointed an Expositor in the Han-lin College. He recommended Hsü Hêng and Shih T'ien-tsê, and denounced the self-seeking narrow policy of the Minister 王文統 Wang Wên-t'ung. He soon retired in ill-health, but was once more called to the capital on the fall of Wang Wên-t'ung in 1262, when he urged the establishment of a system of national education. He was often likened to Chi An; and Kublai said that if the heart of Tou Mo and the head of Yao Shu were united in one person, the result would be a perfect man. Canonised as 文正. **1961**

Tou Shu-hsiang 竇叔向 (T. 遺直). 8th cent. A.D. A native of 扶風 Fu-fêng in Shensi, who was a poet and official under the T'ang dynasty. His eight sons were also poets, and their poems were issued under the title of 聯珠集. **1962**

Tou Ts'an 竇參 (T. 時中). A.D. 734—793. A corrupt Minister under the Emperor Tê Tsung of the T'ang dynasty. He studied law in his youth, and rose to be a Supervising Censor, a post in which his bold remonstrances gained for him great influence. **1963**

In 789 he was called to the Council of State, where his want of learning at once became conspicuous. He distributed posts among his relatives and by his inquisitorial measures made himself a terror to all. After four years of power he was impeached for corruption and banished to a petty magistracy in Kuangtung. Lu Chih, whom he had falsely accused, tried in vain to save him from the vengeance of the eunuchs; but they were too strong, and he was forced to commit suicide.

1964 Tou Wu 竇武 (T. 游平). Died A.D. 167. Great great grandson of Tou Jung. It was said that when he was born his mother gave birth at the same time to a snake, which was set free in the woods. At her death a snake was seen to enter the house, knock its head against the coffin, and after shedding tears of blood, to disappear as it had come. In 165 his eldest daughter became Empress, and he himself was raised to high rank as Keeper of the City Gates. When the Emperor Ling Ti came to the throne in 167 as a boy of 12, Tou Wu's daughter acted as Regent, and showered further favours upon her father, ennobling him as Marquis. He then joined in a plot against the life of the powerful eunuch 曹節 Ts ao Chieh; but the latter got wind of his intentions, seized the Empress and the Imperial seal, and issued an order for the arrest of Tou Wu, who thereupon committed suicide.

1965 Tou Ying 竇嬰 (T. 王孫). Died B.C. 140. Son of a cousin of Tou Kuang-kuo, brother to the Empress Tou Hou (1). He served under the Emperor Ching Ti of the Han dynasty, became Commander-in-chief, and was ennobled as Marquis. He acquired great influence, and it was due to his remonstrances that Ch'ao Ts'o was put to death. When the Emperor Wu Ti came to the throne the Imperial favour was transferred to 田蚡 T'ien Fên, who was his Majesty's uncle, and Tou Ying found himself gradually more and more neglected At the same time he managed to incur the

new Minister's resentment by openly defending a colleague who had used insulting language to him; the upshot being that he was accused of having forged the late Emperor's will and was put to death.

Tou Yü-chün 竇禹鈞 (H. 燕山). 10th cent. A.D. A native **1966**
of Yü-yang in Chihli, who rose to the rank of Censor. He founded numerous public schools and advanced many poor scholars, but is chiefly remarkable as having had five sons, all of whom took the highest literary honours at the public examinations, and were known as the 五桂 Five Cassias from a line in a poem addressed to their father by Fêng Tao.

Tsai Yü 宰予 (T. 子我). Died B.C. 480. One of the disciples **1967**
of Confucius. He was fluent in speech and skilful in argument, but his character fell short of the standard of virtue established by the Master. Confucius said of him, "In choosing a man for his gift of speech, I have failed as regards Tsai Yü." On another occasion, finding him asleep in the daytime, Confucius observed, "Rotten wood cannot be carved," — you cannot make a silk purse out of a sow's ear. Entering the service of the Ch'i State he became mixed up in the revolt of Ch'ên Hêng and T'ien Ch'ang, and was put to death with all his family. His tablet now stands in the Confucian Temple.

Ts'ai Ch'ên 蔡沉 (T. 仲默. H. 九峯 and 武夷). A.D. **1968**
1167–1230. Son of Ts'ai Yüan-ting. A native of Chien-yang in Fuhkien. He accompanied his exiled father to Hunan, and on the death of the latter in 1198 he retired to a life of seclusion and study among the mountains. Besides teaching a large number of disciples he found time to write the 書經集傳, a commentary upon the *Canon of History*, which is still the standard text-book for students. He also composed the 洪範皇極內篇, a work based upon the famous 洛書 *Writing of Lo*, and dealing with

numbers as factors in the universe and in the life of man. He had been a disciple, like his father, of Chu Hsi, and it was he who soothed the dying hours of that great man. He was canonised as 文正, and in 1437 his tablet was placed in the Confucian Temple.

1969 Ts'ai Ch'ien 蔡牽. Died A.D. 1809. A notorious pirate of Fuhkien, who for many years harried the coasts of Chehkiang, Fuhkien, Kuangtung, and Formosa, raiding important cities and fighting pitched battles with the Imperial Admiral Li Ch'ang-kêng. Owing to the traitorous supineness of the Fuhkien authorities he obtained fine ships and ample supplies, and he was aided until 1800 by the Annamese.

1970 Ts'ai Ching 蔡經 of 胥門 Hsü-mên. 2nd cent. A.D. A man of the people, in whose dwelling Wang Yüan took up h' abode when he wandered eastwards to seek a hermit's life. Under Wang's teaching he attained to the condition of an Immortal. See *Ma Ku.*

1971 Ts'ai Ching 蔡京 (T. 元長). A.D. 1046—1126. A native of 仙游 Hsien-yu in Fuhkien, and elder brother of Ts'ai Pien. Graduating as *chin shih* in 1070, he rose to be Prefect of K'ai-fêng Fu. In 1085 he gained the favour of the Empress Dowager by supporting her regency, and that of Ssŭ-ma Kuang by his skilful administration of the *corvée* system in his Prefecture. In 1094 he became President of the Board of Revenue, and immediately leagued himself with his brother and Chang Tun to ruin Ssŭ-ma Kuang and his party; but on the accession of the Emperor Hui Tsung he was ordered to the provinces as Prefect, and on his refusal to go he was degraded. However in 1101 he was again in office and soon obtained control of the administration, being appointed Lord High Chamberlain in 1107. He ruled harshly, filling all posts with his own men, and making oppressive changes in the salt gabelle and coinage, while his aggressive frontier policy led to expensive wars. He became Minister of Public Works, and

was ennobled as Duke. He revenged himself on his opponents by having their names, including that of Ssŭ-ma Kuang, engraved upon a stone tablet as "traitors," and by debarring their sons from holding office near the capital. The appearance of a comet in 1106 led to the destruction of the tablet and to the nominal degradation of Ts'ai Ching, who returned however to power in the following year. After a further career, varied by periods of retirement and disgrace, in 1124 he became Minister for the fourth time. Old and blind, he left everything to his son 絛 T'ao, who so mismanaged the finances that within a few months he was forced once more to retire. On the accession of the Emperor Ch'in Tsung he was denounced and degraded, dying on his way to some petty provincial post and leaving behind him a name execrated in history as 六賊之首 Chief of the Six Traitors.

Ts'ai Ch'ing 蔡清 (T. 介夫. H. 虛齋). A.D. 1453–1508. **1972**
A native of Chin-chiang in Fuhkien, who graduated as *chin shih* in 1484 and entered upon an official career. He rose to be Literary Chancellor of Kiangsi in 1506, but his chief fame is derived from his literary achievements. He is the author of the 易經蒙引, an exegetical work on the *Canon of Changes*, which is still recognised as a standard text-book. He also wrote the 四書蒙引, a similar work on the *Four Books*. He was canonised as 文莊, and in 1724 his tablet was placed in the Confucian Temple.

Ts'ai Ch'o 蔡確 (T. 持正). 11th cent. A.D A native of **1973**
Chin-chiang in Fuhkien, who was remarkable as a youth for his high spirit and fearless disposition. Graduating as *chin shih* he distinguished himself by his opposition to Wang An-shih, and subsequently rose to high rank. In 1087 he fell into disgrace through the misconduct of a younger brother and was banished to Hsin-chou in Kuangtung, whither he was accompanied by his son 琵琶 P'i-pa (Guitar). They kept a very clever parrot; and

whenever the father struck a gong to summon his son, the bird would imitate the servants and shriek out "P'i-pa! P'i-pa!" But the boy died, and the gong was no longer heard. One day some one struck it by accident, and immediately the parrot's cry of "P'i-pa!" was heard resounding through the house. At this the old man seized a pen and wrote the following lines:

> The parrot calls him as of yore,
> Though P'i-pa's earthly days are o'er.....
> Together, to this distant shore,
> We crossed, but shall return no more!

Ere long the father had followed his son; however in 1094 his rank was restored and he was canonised as 忠懷.

1974 **Ts'ai Hsiang 蔡襄** (T. 君謨). A.D. 1011—1066. A native of 仙遊 Hsien-yu in Fuhkien, who distinguished himself as poet and official under the Emperor Jen Tsung of the Sung dynasty. He rose to be President of the Board of Rites, and was canonised as 忠惠.

1975 **Ts'ai Hsin 蔡新** (T. 次明 H. 葛山). A.D. 1707—1800. A native of Chang-p'u in Fuhkien, who graduated as *chin shih* in 1736 but soon retired for several years to wait upon his aged mother. From 1783 to 1785 he was a Grand Secretary, and much trusted by the Emperor Ch'ien Lung. He compiled the 事心錄, a digest of the teachings of famous philosophers on the cultivation of the intellectual powers, and he also published a collection of poems and essays. At his death the Emperor publicly recorded the benefit that he and his brothers had gained in their youth from Ts'ai Hsin's teachings. Canonised as 文恭, and included in the Temple of Worthies.

1976 **Ts'ai Luan 彩鸞**. 4th and 5th cent. A.D. Daughter of Wu Mêng. She studied the black art under 秀英 Hsiu Ying, daughter of 丁義 Ting I. who taught her father. She married a man named

文蕭 Wên Hsiao, and being very poor she managed to earn money by making copies of a dictionary of rhymes, which she sold. At the expiration of ten years, she and her husband went up to heaven on a pair of white tigers.

Ts'ai Lun 蔡倫 (T. 敬仲). Died A.D. 114. A native of 1977
Kuei-yang in Kueichou, who in A.D. 75 entered the Imperial palace and in 89 became chief eunuch under the Emperor Ho Ti. He was a clever fellow and anxious to study, and whenever he was off duty he would shut himself up for that purpose. It was he who first substituted silk and ink for the bamboo tablet and stylus; and he subsequently invented paper, which he made from bark, tow, old linen, fish-nets, etc. For his long years of service the Empress Dowager caused him to be ennobled in 114 as Marquis, and he was also appointed Lord High Chamberlain. He was no favourite however with the Empress; and when his patroness, the Empress Dowager, died, the former began to intrigue against him. Thereupon he formally bathed, and after solemnly adjusting his hat and robes of State he swallowed a dose of poison.

Ts'ai Pien 蔡卞 (T. 元度). A.D. 1054—1112. Graduated 1978
with his elder brother Ts'ai Ching, and as son-in-law to Wang An-shih, was rapidly promoted. In 1086 he went on a mission to the Kitan Tartars, and rose by 1094 to be a Minister of State. His mild humble manner concealed a vindictive hatred of all who disagreed with him, and on the accession of the Emperor Hui Tsung he was repeatedly denounced and degraded, but ere long he was again in high confidential office. In 1105 he objected to the employment of the eunuch T'ung Kuan on the frontier, and this caused him to be sent for a time to Honan; but after a few years he was placed in command at 鎮東 Chên-tung, where he died. Canonised as 文正.

Ts'ai Shih-yüan 蔡世遠 (T. 聞之 H. 梁村先生). 1979

A.D. 1683—1734. The son of 蔡璧 Ts'ai Pi, a noted educationalist of Fuhkien. He was for some years private secretary to Chang Po-hsing. In 1709 he graduated as *chin shih*, and devoted himself to teaching the youth of his native province. In 1723 the Emperor Yung Chêng summoned him to Peking to be tutor to the young Princes, and he discharged his duties so faithfully as to receive a special memorial notice from the aged Emperor Ch'ien .Lung in 1795. He wrote on ethics, compiled biographies, and edited poems, his best known works being the collection of essays entitled 二希堂文集, and the 名臣名儒循吏傳, a biographical collection of which Chu Shih was joint author. Canonised as 文勤.

1980 Ts'ai Shu Tu 蔡叔度. 12th cent. B.C. Younger brother of Wu Wang. He joined in the plot to deprive his nephew of the throne, which was crushed by Chou Kung. See *Kuan Shu Hsien.*

1981 Ts'ai Shun 蔡順 (T. 君仲). 1st cent. A.D. A native of An-ch'êng in Honan, famous as one of the 24 examples of filial piety. When he was once absent on the hills gathering firewood, his mother happened to want him and bit her finger, upon which he felt a pain in his heart and forthwith hurried home (see *Tsêng Ts'an*). On another occasion, after her death, there was a fire in the village and their house was threatened. Ts'ai Shun flung himself upon his mother's coffin and uttered loud cries to heaven; in consequence of which the fire skipped their house, while all the neighbours' dwellings were burnt to the ground. His mother had been very much afraid of thunder, so whenever it thundered he would rush out and weep at her grave, at which the thunder would cease. An official post was offered to him, but he refused it, on the ground that he could not leave his mother's tomb.

1982 Ts'ai Tê-chin 蔡德晉 (T. 作錫). 18th cent. A.D. A scholar who devoted his life to the study of the *Book of Rites*, on which he published the 禮經本義, the 禮傳本義, and the 通

禮. His own demeanour was strictly modelled upon the proprieties as set forth in this ancient classic.

Ts'ai Yen 蔡琰 (T. 文姬). 2nd and 3rd cent. A.D. A daughter 1983
of the statesman Ts'ai Yung, who when on her way to be married to a man named 衛仲 Wei Ch'ung, was carried off to the north by a Turkic tribe and remained in captivity for twelve years. She was ransomed by Ts'ao Ts'ao, and given a second time in marriage to a captain in his army named 董祀 Tung Ssŭ. The latter committed some crime for which he was sentenced to death, but he was pardoned on the intercession of his wife. She was specially noted for her skill in music.

Ts'ai Yin 蔡愔. 1st cent. A.D. An envoy sent to India by 1984
the Emperor Ming Ti of the Han dynasty in A.D. 61, to bring back a golden image, the existence of which had been revealed to his Majesty in a dream He was accompanied by 秦景 Ch'in Ching, 王遵 Wang Tsun, and fifteen others, and returned in 67 with the sacred writings of the Buddhists and several native teachers, including Kashiapmadanga.

Ts'ai Yüan-ting 蔡元定 (T. 季通. H. 西山). A.D. 1985
1135—1198. A native of Chien-yang in Fuhkien. Declining to enter upon a public career he spent his life over books as a friend and fellow-worker of the great Chu Hsi. His teachings however raised up enemies against him, and he was accused of propagating false doctrines. He was banished to Tao-chou in Hunan and proceeded thither on foot, accompanied only by his son Ts'ai Ch'ên. He was canonised as 文節, and in 1530 his tablet was placed in the Confucian Temple.

Ts'ai Yung 蔡邕 (T. 伯喈). A.D. 133—192. A native of 1986
Ch'ên-liu in Honan, said to have been a re-incarnation of Chang Hêng, the features of the two being so much alike. He was distinguished as a youth for his filial piety and his love of study.

Entering public life he rose by 170 to be a Reviser in the department of historiography. He was employed among other things in superintending the work of engraving the authorised text of the *Five Classics*, which he wrote out on stone in red ink for the workmen to cut. In 175 he incurred the resentment of a cabal, and being accused of magical practices was thrown into prison and condemned to death. This punishment was commuted to that of having his hair pulled out, coupled with banishment to Kansuh. He reached 五原 Wu-yüan in Inner Mongolia; but it was represented to the Emperor that his work on the annals of the E. Han dynasty had been very valuable, and in the following year he was pardoned. He then appears to have led a wandering life, mostly as a refugee in the Wu State, until the year 189 when the Emperor Ling Ti died and Tung Cho summoned him to take office. At first he declined on the ground of sickness. Tung Cho however would hear of no refusal and forced him to accept office, rapidly promoting him to the highest posts and transferring him from one to another in an unprecedented manner. He had just been ennobled as Marquis when Tung Cho himself fell, and for words of regret which he thoughtlessly uttered he was once more thrown into prison where he died in spite of great efforts to obtain his release. He was a hard drinker and consumed daily an almost incredible amount of wine, earning for himself the nickname of the Drunken Dragon. He was an excellent musician, on one occasion fashioning a lute out of a half-burnt firebrand, on another a flute out of a bamboo lance-handle. See *Wang Ts'an*.

1987 Ts'an Ts'ung 蠶叢. A descendant of the Yellow Emperor. He became the first king of 蜀 Shu, modern Ssŭch'uan.

1988 Tsang Li-t'ang 臧禮堂 (T. 和貴). 18th cent. A.D. A brother of Tsang Yung, and an enthusiastic student. He wrote on the *Shuo Wên* (see *Hsü Shên*) and published a volume of examples

of filial piety, gaining a great reputation by his own kind treatment of his parents whom he supported when in poverty.

Tsang Lin 臧琳 (T. 玉林). A native of Kiangsu who flourished towards the close of the 17th century A.D. and distinguished himself as a writer upon the Classics. 1989

Tsang Yung 臧庸 (拜經). 18th cent. A.D. Grandson of Tsang Lin, and a voluminous writer on classical subjects. 1990

Ts'ang Chieh 倉頡. The legendary inventor of the art of writing, also known as 史皇. He is said to have had four eyes and to have taken the idea of a written language from the markings of birds' claws upon the sand. Previous to this, mankind had no other system than a rude method of knotted cords for recording events or communicating with each other at a distance. Upon the achievement of his task the sky rained grain and evil spirits mourned by night. He and Chü Sung are now worshipped as 字神 the patron saints of written characters. 1991

Ts'ang Wu Wang. See **Liu Yü.**

Tsao Fu 造父. B.C. 1000. The charioteer of Mu Wang, whose eight steeds he drove on his master's famous journey to the west. 1992

Ts'ao Chi-hsiang 曹吉祥. Died A.D. 1461. A eunuch of 灤 Luan-chou in Chihli, who rose through Wang Chên, and in 1436 went as army inspector on campaigns against the rebels of 麓川 Lu-ch'uan, 兀良哈 Uriangha, and Fuhkien. In 1457 he aided Shih Hêng to re-instate the Emperor Ying Tsung and so obtained equal power with Shih. The two waged war against the Censors and attacked Li Hsien and his friends, which estranged the Emperor from them. The fall of Shih Hêng terrified Ts'ao into plotting rebellion with his adopted son Ts'ao 欽 Ch'in. The plot was revealed just in time, and after a night's fighting at the palace gates their forces deserted them. Ts'ao Ch'in committed suicide, and his father was seized and publicly disembowelled. 1993

Ts'ao Chih 曹植 (T. 子建). A.D. 192—232. Third son of Ts'ao Ts'ao. At ten years of age he already excelled in composition, so much so that his father thought he must be a plagiarist ut he settled the question by producing off-hand poems on any given theme. Hsieh Ling-yün said in reference to him, "If all the talent in the world were represented by 10 Ts'ao Chih would have 8, I should have 1, and the rest of mankind 1 between them." There is a story that on one occasion, at the bidding of his elder brother Ts'ao P'ei who was then first Emperor of the Wei dynasty, he composed an impromptu stanza while walking only seven steps; and his name and that of Ts'ao Ts'ao have been added by courtesy to the list of the Seven Geniuses of the Chien-an period (see *Hsü Kan*). He was a great favourite with his father, until he made a serious mistake on a campaign against Sun Ch'üan and was condemned to death. Under the reign of his brother he was ennobled as Prince, but was never allowed to take any part in public affairs and died of chagrin in consequence. Author of the 四十一契, a work on the sounds of characters. He was canonised 思文, and is sometimes known as 陳思王.

1995 **Ts'ao Ching-tsung** 曹景宗 (T. 子震). A.D. 457—508. A native of Hsin-yeh in Honan, who as a youth distinguished himself by his boldness in the hunting-field and entered upon a military career. After serving under the Liu Sung and Southern Ch'i dynasties, in 502 he aided Hsiao Yen to mount the throne as first Emperor of the Liang dynasty, and was subsequently raised to high office; and for further brilliant services against the Northern Weis he was ultimately ennobled as Duke. Canonised as 壯.

1996 **Ts'ao Fang** 曹芳 (T. 蘭卿). A.D. 231—274. Adopted son of Ts'ao Jui, whom he succeeded in 240 as third Emperor of the Wei dynasty. His real origin was never known, the strictest secrecy being preserved in the palace as to his family and antecedents

On reaching manhood he sank into utter sensualism, and in 254 he was quietly deposed as unfit to rule. He then reverted to his title of Prince of Ch'i, which was afterwards changed to 邵陵公. He was canonised as 厲公, and is known in history as 廢帝

Ts'ao Fu-hsing 曹弗興. 3rd cent. A.D. A native of the Principality of Wu, who was reckoned the greatest painter of his day. Commissioned by Sun Ch'üan to paint a screen he accidentally made a blot on it, and then turned the blot into a fly so skilfully that Sun Ch'üan tried to fillip it away. He painted a picture of a red dragon which he had seen playing on the surface of a river; and later on, during a time of drought, this dragon was brought forth and cast into the river, the result being that rain fell immediately in great quantities. **1997**

Ts'ao Hou 曹后. Died A.D. 1079. The Empress Ts'ao, wife of the Emperor Jen Tsung of the Sung dynasty. During the illness of the Emperor Ying Tsung, shortly after his accession, she was appointed Regent and directed public affairs with great wisdom, conferring with her Ministers from behind the protection of a curtain. She struggled to retain her power too long, but was ultimately forced to give it up by the unyielding firmness of Han Ch'i. **1998**

Ts'ao Hsien 曹憲. 6th and 7th cent. A.D. A centenarian of Chiang-tu in Kiangsu, who held a literary appointment under the Sui dynasty but declined to serve in a like capacity under the Emperor T'ai Tsung of the T'ang dynasty, preferring a life of study at home. If however the Emperor met with a difficult word or phrase in his reading, he used to send a special messenger to Ts'ao Hsien in order to have it explained. He was celebrated for his learning, especially in the antiquities of the Chinese language, and wrote the 文字指歸, a treatise on etymology, and other **1999**

works. He was also a most successful teacher, Li Shan being among his pupils.

2000 Ts'ao Hsüeh-ch'in 曹雪芹. 17th cent. A.D. Reputed author of the famous novel known as *The Dream of the Red Chamber.*

2001 Ts'ao Huan 曹奐 (T. 景明). A.D. 245—302. Grandson of Ts'ao Ts'ao. He succeeded Ts'ao Mao in 260 as fifth and last Emperor of the Wei dynasty, but was displaced by Ssŭ-ma Yen, founder of the Chin dynasty, who relegated him to obscurity as Prince of Ch'ên-liu in 265. Canonised as 元帝.

2002 Ts'ao Jen-hu 曹仁虎 (T. 殷來後. H. 習菴). Born A.D. 1732. Graduated in 1761, and rose to be a Reader in the Grand Secretariat. He died of grief for the death of his mother. Author of the 七十二侯考, a work on the observation of natural phenomena in connection with the seasons, and of a collection of impromptu verses, entitled 刻燭集.

2003 Ts'ao Jui 曹睿 (T. 元仲). A.D. 205—240. Son of Ts'ao P'ei, whom he succeeded in 227 as second Emperor of the Wei dynasty. As a child he was dignified and intelligent, and quite won the heart of his famous grandfather Ts'ao Ts'ao, who declared that his line was safe for three generations. He was kind of heart; and once when out hunting with his father they came across a hind with its fawn, and Ts'ao P'ei shot the hind and bade his son shoot the fawn, the latter burst into tears and said that he could not bring himself to do so. He grew into a handsome man, and when he stood up his beard touched the ground. But he stammered in his speech and spoke little. The country prospered though he was not fond of the duties of government. Under his reign women were for the first time admitted to official life, and several actually rose to high office. No women officials however have been known since the eighth century. Canonised as 明皇帝.

2004 Ts'ao Kuo-chiu 曹國舅. 9th and 10th cent. A.D. One of the

Eight Immortals of Taoism, of whom nothing is known. See *Chung-li Ch'üan.*

Ts'ao Mao 曹髦 (T. 彥士). A.D. 241—260. Grandson of Ts'ao P'ei. At the age of four he was created 高貴鄉公; and in 254 he succeeded Ts'ao Fang as fourth Emperor of the Wei dynasty. Known in history by the above title, and also as 少帝. **2005**

Ts'ao Mo 曹沫 or **Ts'ao Kuei** 曹劌. 7th cent. B.C. A general under Duke 莊 Chuang of the Lu State, who was defeated in three battles by the forces of the Ch'i State, the result being surrender of territory in order to make peace. However at the ratification of the treaty between the two States he succeeded in frightening Duke Huan (see *Huan Kung*) into restoring the lost territory. **2006**

Ts'ao O 曹娥. 2nd cent. B.C. Daughter of a magician who was accidentally drowned, when she was only fourteen, in the river near 紹興 Shao-hsing in Chehkiang. After wandering for seventeen days on its banks, in the hope of recovering her father's corpse, she threw herself into the river and put an end to her existence. Several days later her dead body rose to the surface, clasping in its arms that of her beloved father. **2007**

Ts'ao P'ei 曹丕 (T. 子桓). A.D. 188—227. Son of Ts'ao Ts'ao. On his father's death in 220 he declared himself Emperor, and the throne was ceded to him by the imbecile monarch Hsien Ti who died in 234. He adopted Wei as the style of his dynasty, and set to work to organise the administration, arranging among other things the grades of official rank. Canonised as 文帝. **2008**

Ts'ao Pin 曹彬 (T. 國華). A.D. 930—999. A native of Ling shou in Chihli. When a year old his parents took a forecast of his future career by placing before him a variety of articles. With his left hand he clutched at a spear and shield, with his **2009**

right at a sacrificial vase, and shortly afterwards caught hold of an official seal. Serving for some years under the sovereigns of the Later Chou dynasty, he transferred his allegiance to the founder of the Sung dynasty whose empire he materially helped to consolidate. From A.D. 961 he followed the campaigns of 王全斌 Wang Ch'üan-pin, accompanying him in 964 upon his expedition into modern Ssŭch'uan and distinguishing himself both by military skill and by the zeal with which he sought for books while others were intent upon ordinary plunder. In 975 he was sent to reduce Nanking, then held by Li Yü; but he did not hurry on his operations, hoping all the while that Li Yü would surrender. At length, when all was ready for an attack, Ts'ao Pin pretended to fall ill. His lieutenants were in the utmost consternation and hastened to his tent to see what was the matter. "If only you will all promise me," he said, "not to slay any one unnecessarily in the assault upon this city, I shall soon be well again." The promise was formally given; whereupon Ts'ao Pin arose from his sick bed, and the next day the city was taken without bloodshed. Ennobled as Duke, and canonised as 武惠.

2010 Ts'ao Shan-ts'ai 曹善才. A famous guitar-player of the T'ang dynasty.

2011 Ts'ao Shuang 曹爽 (T. 昭伯). Died A.D. 249. A scion of the Imperial House of Wei, who had been an intimate friend of the Emperor Ming Ti while the latter was Heir Apparent, and who was subsequently raised by his Majesty to high office. Persuaded by his friends to seek military renown, he led an expedition against the rival House of Shu, but was forced to beat an ignominious retreat. After the death of Ming Ti he gave himself up to extravagance and riotous living, even appropriating some of the concubines of the late Emperor. He also mixed himself up in some treasonable conspiracy, on the discovery of which he was put to death together with all his family.

Ts'ao Ts'an 曹參 (T. **伯敬**). Died B.C. 190. A native of **2012**
P'ei in Kiangsu. After serving as a gaol official under the Ch'in dynasty he joined the fortunes of his fellow-countryman, Liu Pang, who was then Duke of P'ei. Serving with him all through his adventurous career, he rose to the highest offices of State and was ennobled as Marquis. On the death of Hsiao Ho he took the latter's place as chief Minister and continued his policy with unswerving fidelity. He positively declined to consider any deviation from the laws and regulations which had been sanctioned by his great predecessor; and when any one came to deliberate in such a sense, Ts'ao Ts'an would ply the visitor with wine until he was too drunk to begin the subject. Canonised as **懿**.

Ts'ao Ts'ao 曹操 or **Ts'ao Chi-li 曹吉利** (T. **孟德**. **2013**
Baby name **阿瞞**). A.D. 155—220. A native of P'ei in modern Kiangsu, whose father was the adopted son of the chief eunuch of the palace under the Emperor Ling Ti of the Han dynasty. In his youth he was fond of coursing and hawking, but managed by the age of twenty to take the degree of *hsiao lien*. He first distinguished himself in a campaign undertaken A.D. 184 against the Yellow Turban rebels. He was the prime mover in a mass gathering of various officials who determined to raise an army of volunteers to fight for the Right, purge the empire generally, and especially direct their efforts towards subduing Tung Cho, then in power. This assembly of jealous men accomplished nothing. Step by step, however, Ts'ao Ts'ao overcame many chieftains, including Lü Pu, once Tung Cho's lieutenant, who at the instigation of Wang Yün had become the assassin of his master. Ts'ao Ts'ao's longest struggle was with Yüan Shao and his sons **單** Tan and **尙** Shang, the latter of whom fled to the Hsiung-nu and was the cause of an expedition into the desert of Sha-mo against that race. In 208 he was appointed Minister of State, and in 216 was ennobled as

Prince. By degrees the supreme power passed into his hands; and the Emperor Hsien Ti, who had relinquished one by one all Imperial prerogatives, became a mere puppet in his hands. The Empress 伏后 Fu Hou, who from the ranks of her own family endeavoured to form a party against him, was treated with the utmost severity. This unhappy lady was cast into a dungeon, and upon her death, which occurred soon afterwards, Ts'ao Ts'ao's own daughter was proclaimed Empress. At his death he was succeeded by his son 丕 P'ei, who became the first Emperor of the dynasty of Wei, and ruled over that portion of the empire now known as Shantung. Ts'ao Ts'ao is popularly regarded as the type of a bold bad Minister, and of a cunning unscrupulous rebel. His large armies are proverbial, and at one time he is said to have had so many as a million of men under arms. As an instance of the discipline which prevailed in his camp, it is said that he once condemned himself to death for having allowed his horse to shy into a field of grain, in accordance with his own severe regulations against any injury to standing crops. However in lieu of losing his head, he was persuaded to satisfy his sense of justice by cutting off his hair. At least one generous act is recorded of him. When he dealt the final blow to Yüan Shao, he seized all his rival's papers, plans, etc., including a list of many of his own officers who were in correspondence with the enemy. This list he burnt. Many marvellous stories are told of this wonderful man, to be found chiefly in the *History of the Wei Dynasty* and in the 世說新語. In the fatal illness which preceded his death, Ts'ao Ts'ao is said to have called in the famous physician Hua T'o, who declared that his august patient was suffering from wind in the brain, which he proposed to get rid of by opening the skull under an anæsthetic. But Ts'ao Ts'ao saw in this suggestion the treacherous design of some enemy. He imprisoned the unfortunate doctor, who died in gaol within ten

days, and shortly afterwards succumbed to the disease. Canonised as 太祖武皇帝, and variously known as 魏武, 武平侯, 魏國公, and 魏王.

Ts'ao Ts'êng 曹曾 (T. 伯山). 1st cent. A.D. A native of Chi-yin in Shantung, who rose to be a Censor and was noted for his filial piety. To save ancient records from perishing in a time of disorder, he built a stone vault in which to preserve them, and this was known as 曹氏書倉 the book-granary of Ts'ao, now used in the sense of a large library. He is said to have obtained portions of the *Canon of History* from Ou-yang Hsi, and to have had a following of 3,000 disciples. **2014**

Ts'ao Tuan 曹端 (T. 正夫. H. 月川). A.D. 1376—1434. A native of 澠池 Mien-ch'ih in Honan, who entered upon a public career and rose to be Director of Studies at 霍 Ho-chou in Shansi. Author of many commentaries upon the Classics, and of a collection of miscellaneous writings. Also specially notable for his knowledge of ceremonies and ancient music. In 1860 his tablet was placed in the Confucian Temple. **2015**

Ts'ên Lun 岑倫. 8th cent. A.D. A native of 鄧 Têng-chou in Honan, who rose to be a Vice President of the Grand Council but threw up his post and went into retirement. Ultimately he wandered away to the famous 羅浮 Lo-fou mountain near Canton, and was never heard of again. He was very intimate with Li Pŏ, and was popularly known as 岑徵君. **2016**

Ts'ên Ts'an 岑參. A native of Ho-nei, who graduated as *chin shih* between A.D. 742 and 756. He was a Censor under the Emperor Su Tsung of the T'ang dynasty, and finally rose to be Governor of Chia-chou. He distinguished himself as a poet, and also by his contributions to the reform in prosody which took place about this period. Popularly known as 岑夫子. **2017**

Ts'ên Yü-ying 岑毓英. Died A.D. 1889. A native of 泗 **2018**

城 Ssŭ-ch'êng in Kuangsi. He was a mere stripling when the T'ai-p'ing rebellion broke out, yet he succeeded in maintaining a force of militia for some years. In 1855 he was in temporary charge of a small District in Yünnan, and in 1864 he lured the Miao-tzŭ of north-eastern Yünnan to submit, only to massacre them upon submission. By 1867 he had risen to be Treasurer for Yünnan In 1872, when Ta-li Fu was reduced by 楊玉科 Yang Yü-k'o, Ts'ên demanded the life of Tu Wên-hsiu only; but eleven days later he invited the chief men of the town to a feast, and after putting them all to death gave the signal for a general massacre in which 30,000 persons are said to have been butchered. In 1874 he became Governor of Yünnan, and in 1875 he served on the Yünnan Commission for enquiring into the murder of Margary, a murder which some laid at his door. In 1882 he was appointed Viceroy of Yünnan and Kueichou. In 1884—85 he was in command on the Tongking border, and was ennobled. At death he was included in the Temple of Worthies. He was a bitter foe to foreigners, by whom however he was not more detested for cruelty and unscrupulousness than by the majority of his own fellow-countrymen.

2019 **Tsêng Chi-tsê** 曾紀澤 (T. 劼剛. H. 潤民 and 夢瞻 and 歸樸 and 果泉). A.D. 1837—1890. The eldest son of Tsêng Kuo-fan. After mourning for his father and mother for two periods of three years each, he succeeded in 1877 to the title and was thenceforth known to foreigners as the "Marquis Tsêng." With the aid of a Nuttall's dictionary and a Murray's grammar he had meanwhile studied English to such advantage that although never able to converse with fluency he could write intelligibly and even made several attempts at versification. Later on, an article entitled *China: The Sleep and the Awakening* appeared over his signature in an English magazine: but this was of course only "inspired"

by the Marquis himself. In August 1878 he was appointed Envoy to England and France, and he started for his post in October of the same year. He went a great deal into society, and otherwise showed himself to be decidedly a member of the party of progress. In 1880 he was further appointed Ambassador to Russia and sub-Director of the Court of Revision. In the former capacity he negotiated the treaty by which Kuldja was restored to China, gaining great credit on all sides for his diplomatic skill. In 1881 he became Vice Director of the Imperial Clan Court and Vice President of the Board of War. In 1885 he arranged the Opium Convention with England, and was appointed Assistant Director of the new Admiralty Board. In 1886 he returned to Peking and joined the Tsung-li Yamên. In 1887 he was Vice President of the Board of Revenue, with special control over the coinage department. In 1889 he became Director of the 同文館 Peking College and died at the capital in the following year, to the infinite regret of all foreigners with whom he had ever been thrown into contact. Apart from his official career and linguistic studies, he achieved considerable distinction as a calligraphist, even the Emperor being anxious to secure specimens of his skill. He was accustomed to sign himself "Hereditary Marquis K. T. Gearkhan of Tsêng," the K. T. standing for the initials, in southern Mandarin, of his personal name, and Gearkhan being his "style" expressed in English sounds taken by himself from Nuttall's dictionary.

Tsêng Kuo-ch'üan 曾國荃 (T. 老九. H. 沅圃). A.D. 1820—1890. Younger brother of Tsêng Kuo-fan, under whom he served against the T'ai-p'ing rebels. Graduating as *hsiu ts'ai*, he rose to be Judge in Chehkiang in 1862, Governor of various provinces, Viceroy of Shensi and Kansuh in 1881, acting Viceroy of the Two Kuang in 1882, and in 1884 Viceroy of the Two Kiang. For his services against the rebels, especially at the capture 2020

of An-ch'ing he was ennobled as Marquis and was honoured with a double-eyed peacock's feather. He was a man of unblemished integrity, and a great number of the people of Nanking went into mourning when he died. Canonised as 忠襄, and included in the Temples of Patriots and Worthies.

2021 **Tsêng Kuo-fan** 曾國蕃 (T. 伯函). H. 滌生). A.D. 1811—1872. A native of the 湘鄉 Hsiang-hsiang District in Hunan, who graduated as 38th *chin shih* in 1838. In 1843 he was Chief Examiner for Ssŭch'uan, and in 1849 Junior Vice President of the Board of Rites. In 1851 he was Chief Examiner of military graduates. In 1852 he was forced to go into retirement in consequence of the death of his mother. On reaching Hunan he found the province suffering from invasion by the T'ai-p'ings, who were already in possession of Wu-ch'ang in Hupeh and of all the cities on the banks of the Yang-tsze. In 1853 he was ordered by special Decree to assist the Governor of Hunan in organising a volunteer force to act against the rebels. After building a fleet he attacked the enemy in 1854, but was defeated. His lieutenants, however, among whom was included P'êng Yü-lin, drove the rebels from Ch'ang-sha, and destroyed their fleet. Chasing the enemy before him, Tsêng Kuo-fan recovered Wu-ch'ang and Han-yang, for which services he was appointed Vice President of the Board of War. In December of the same year, after a great victory, he laid siege to Kiukiang. In Jan. 1855 he was made a *baturu* and was decorated with the yellow riding-jacket. Meanwhile the rebels had retaken Wu-ch'ang and had burnt his fleet, which caused him to remain inactive for some months; but by the end of the year he had cleared them from the Po-yang lake and had captured Hu-k'ou. In 1856 Shih Ta-k'ai ravaged Kiangsi, but was driven out in 1857 by the joint efforts of Tsêng Kuo-fan and P'êng Yü-lin. In March 1857 his father died, and he went into mourning. In June 1858

he was ordered to take the command in Chehkiang, and to aid in operations against the rebels in the province of Fuhkien. The latter tried to establish themselves in Kiangsi, but were driven in 1859 into Hunan, whence, by way of Kuangsi and Kueichou, they made for Ssŭch'uan. Tsêng started in pursuit, but was stopped by orders to clear Anhui of rebels; in consequence of which he submitted a plan for an advance on Nanking, which was approved and ultimately carried out. In July 1860 he became Viceroy of the Two Kiang, and also Imperial War Commissioner in Kiangnan and Anhui. After the recapture of An-ch'ing and other places in 1861, Chehkiang was added to the provinces under his control. He recommended for the acting Governorships of Chehkiang and Kiangsu, respectively, Tso Tsung-t'ang, who had been actively engaged in the attempt to relieve Hangchow, and Li Hung-chang, at that time in command of the fleet on the Huai and the Yang-tsze. In Feb. 1862 he became Assistant Grand Secretary, and then requested that no more favour should be shown to his family until Nanking was retaken, his younger brother Tsêng Kuo-ch'üan having been appointed Judge for Chehkiang in 1861. With An-ch'ing as his headquarters, siege was forthwith laid to Nanking, and the relieving forces of 李秀成 Li Hsiu-ch'êng were repelled. By June 1863 the Yang-tsze was altogether in the power of the Imperialists, and by Feb. 1864 the investment of Nanking was complete. The city fell in July, and Tsêng was ennobled as Marquis, besides receiving the double-eyed peacock's feather. In May 1865 he was sent to Shantung to take command against the Nien fei, the Mongol general Sêng-ko-lin-sin having fallen in battle. He carried on a series of successful operations until Aug. 1866, when on application for sick leave he was sent back to the Viceroyalty at Nanking and his place was taken by Li Hung-chang. In 1867 a tenth of the Shanghai Customs' revenue was allotted to him for the purpose of building gunboats

after the European pattern. In 1869 he became Viceroy of Chihli, and devoted himself to measures of reform. In June 1870 came the Tientsin Massacre, when he strongly advocated a steadfast policy of peace with foreign nations, thereby incurring the odium of the more fanatical of the literati. In Sept. 1870 he was transferred back to Nanking, and in 1871 he was nominated Imperial Commissioner for International Trade. His writings, official and other, have been published under the editorship of Li Hung-chang, and are greatly admired. A faithful and energetic servant of his country, he lived incorruptible and died poor. As stated in the memorial by 梅啓照 Mei Ch'i-chao, "When his wardrobe was examined to find some suitable garments for the last rites, nothing new could be discovered. Every article of dress had been worn many times; and this may be taken as an example of his rigid economy for himself and in all the expenditure of his family." Canonised as 文正.

2022 Tsêng Ts'an 曾參 (T. 子輿). B.C. 505—437. A native of Wu-ch'êng in the Lu State; hence he is sometimes spoken of as Lu Ts'an. He is one of the most famous of the disciples of Confucius, and is said to have drafted or sketched the outline of the *Great Learning* (see *K'ung Chi*). The *Canon of Filial Piety* is also ascribed to his pen, he himself being one of the twenty-four examples of that virtue, which he declared to consist in serving one's parents when alive, burying them at death, and worshipping ever afterwards at their tombs. He further maintained that with the possession of wife and children the earnestness of a pious son would be likely to wane. In youth, he was weeding some melons when he accidentally cut the root of a plant; upon which his father beat him so severely that he fainted. Confucius blamed Tsêng for not getting out of the way; "for," said the Sage, "by quietly submitting to a beating like that, you might have caused your father to kill you, and what unfilial conduct could have been worse than that?" Again,

when he was following Confucius as a disciple, he suddenly felt his heart throb; whereupon he at once took leave and went home. "Ah!" cried his mother, when he told her of the heart-throb, "I was longing to see you, so I just bit my finger." On another occasion, he absolutely refused to enter a village, because its name was 勝母 Better-than-a-Mother; and later on he divorced his wife for serving up to her mother-in-law some badly-stewed pears. Similarly, although his father had used him vilely, yet after the death of the former he could never bear to eat a date-plum, because his father had been fond of that fruit; neither in mature life could he ever read that section of the *Book of Rites* which treats of ceremonies for the dead without bursting into tears at the thought of his lost parents. He did not prepare food more than once in three days, nor did he have new clothes oftener than once in ten years. Yet he was always happy. He spared the life of a crane which had been wounded by a sportsman, and cured its injuries. The bird flew away, only however to return with its mate, each bearing in its bill a valuable pearl, which they presented to Tsêng. In 1267 his tablet was placed in the Confucian Temple (see *Yen Hui*), and in 1330 the epithet 宗聖 Model Sage was conferred upon him.

Tsêng Yü 曾紆 (T. 公衮. H. 榮山). 12th cent. A.D. A distinguished poet and official of the Sung dynasty. 2023

Tso-ch'iu Ming 左邱明. Author of the famous commentary upon the *Spring and Autumn Annals*, known as the *Tso Chuan*. He has been ranked among the disciples of Confucius, but nothing is really known about him. Some maintain that his name was Tso Ch'iu-ming. The balance of evidence, however, seems to be in favour of the double surname. He is popularly known as 文章之祖 the Father of Prose, and in A.D. 647 his tablet was placed in the Confucian Temple. 2024

2025 **Tso Ju** 左儒. A man of the Chou dynasty, who interceded with Prince Hsüan[a], B.C. 827—781, on behalf of his friend 杜伯 Tu Po, condemned to imprisonment for a remonstrance he had addressed to the Throne. Prince Hsüan[a] in a fit of anger ordered Tu Po to be put to death; whereupon Tso Ju committed suicide, rather than live under such a ruler.

2026 **Tso Ssŭ** 左思 (T. 太仲). 3rd cent. A.D. A scholar and poet of the Chin dynasty. He stammered, and was so ugly that when he appeared in the streets the girls used to spit at him as he passed. In order to produce good poetry, he had his house fitted at every turn with tables and materials for writing; and when any idea occurred to him, he would instantly commit it to paper. Thus he spent ten years over a poem on the Three Kingdoms; but when it was finished, Chang Hua said with a sigh, "Your compositions will hardly find favour in the present age." However he took his poem to Huang-fu Mi, who wrote a laudatory preface; the result being that in a short time there was a scarcity of paper in Lo-yang from the number of copies required.

2027 **Tso Tsung-t'ang** 左宗堂 (T. 季高). A.D. 1812—1885. A native of Hsiang-yin in Hunan, who graduated as *chü jen* in 1832 and served under Tsêng Kuo-fan in Hu-Kuang, 1852—1854. At the close of 1861 he was appointed to the command of the army in Chehkiang, of which province he became Governor in 1862. He fought a stubborn campaign against the T'ai-p'ing rebels, whom he gradually drove out of the cities. In May 1863 he became Viceroy of Fuhkien and Chehkiang, in addition to his Governorship. In 1864 Hangchow was taken, and by October 1864 Chehkiang was entirely recovered from the T'ai-p'ings, for which services he was ennobled as Earl. In July 1865 Chang-chou in Fuhkien was taken; he was further entrusted with the command in Kiangsi and Kuangtung; and by the end of the year the T'ai-p'ing rebellion

was over. In 1866 he advocated the establishment of an arsenal at Pagoda Anchorage; but the Nien fei and the Mahomedan rebels were then giving great cause for anxiety, and he was transferred to the Viceroyalty of Shensi and Kansuh. Having driven away the Nien fei from the neighbourhood of Hankow, he entered Shensi and defeated them in May 1867. By August 1868 he was not far from Tientsin, and then succeeded in utterly routing these rebels. He followed this up by such vigorous operations against the Mahomedans in Shensi that by the end of June 1869 that province was completely pacified, and by April 1870 the enemy was driven beyond the Great Wall. In 1871, in spite of difficulties for want of funds, and local outbreaks and mutinies in his rear, he invested Su-chou in Kansuh, and it fell in November 1873. By the end of 1874 his advance-guard had reached Hami, and settled down to raise a crop, as supplies were very uncertain. In 1875 he was appointed Imperial Commissioner for the New Dominion (Turkestan) with Chin-shun as assistant Commissioner. Difficulties in regard to money and supplies delayed his further progress for some time, and it was not until April 1876 that his main body advanced beyond the Great Wall. By the middle of August Urumtsi and 迪化 Ti-hua were recovered, and Manas, the southern city of the rebel stronghold, was taken. Winter stopped all operations, but next year his patience was crowned with complete success. On the 20th April 1877 闢展 P'i-chan was taken, and six days later, Turfan. After the harvest had been gathered, Harashar was taken on the 10th October; 庫車 K'u-chü on the 19th; Aksu and 烏什 Wu-shih by the end of the month; and Yarkand, Yingishar, and Kashgar by the end of the year. Khoten fell on the 2nd January 1878. After this splendid campaign, which may be compared with the most brilliant efforts of Western commanders and which in 3 years cost some 27 millions of taels, Tso was ennobled as Marquis. In 1878 he started a woollen

factory at 蘭 Lan-chou Fu in Kansuh, but it lasted only for some five or six years. In 1880 he suggested the introduction of the provincial system into the New Dominion. Early in 1881 he was appointed Chief Superintendent of the Board of War, and on reaching Peking he joined the Grand Council and the Tsung-li Yamên. In October 1881 he was transferred as Viceroy to Nanking, and in 1884 as chief director of military operations against the French to Foochow, where he died in September 1885, worn out by a life of toil and warfare. His Memorials to the Throne have been published, and are remarkable for directness and simplicity. He was generally considered to be very hostile towards foreigners, yet while in Chehkiang he readily recommended the employment of foreign officers. He was included in the Temple of Patriots and in the Temple of Worthies, and was canonised as 文襄.

2028 **Tso Tz'ŭ** 左慈 (T. 元方). 2nd and 3rd cent. A.D. A native of 廬江 Lu-chiang in Anhui, who studied the black art and became a magician. The great Ts'ao Ts'ao was anxious to learn his methods, but Tso Tz'ŭ told him he would have to be perfectly pure and perfectly passive before he could begin. Offended by this, Ts'ao Ts'ao determined to put him to death, whereupon he straightway disappeared through a wall. Later on he was seen in the market-place, and Ts'ao Ts'ao's myrmidons would have seized him had he not rapidly mingled with the crowd, every man in which suddenly became so like him in every way that it was impossible to tell one from another. He was once more seen on a hill-side, when he at once changed himself into a sheep and ran among a flock, thus escaping detection.

2029 **Tsou Han-hsün** 鄒漢勳 (T. 叔勳). A.D. 1806—1854. A native of Hunan, noted for his mathematical attainments. He graduated as *hsiu ts'ai* in 1837, and then spent several years travelling about and editing local topographies. At the outbreak of

the T'ai-p'ing rebellion he was at Nanking and enrolled himself as a volunteer, rising to the rank of sub-Prefect. He perished at the capture of Lu-chou. When all was lost, with a sword in one hand and a goblet of wine in the other, he awaited the rebels; and then rushing upon them with a wild cry succeeded in killing several of them before he himself was cut down. He wrote notes on several of the Classics, also essays, and a collection of poems.

Tsou Yen 騶衍. 4th cent. B.C. A native of the Ch'i State, **2030** who took office under Prince 昭 Chao of the Yen State. He is said to have so improved the climate of a certain cold valley that millet grew readily there ever afterwards. He wrote on cosmogony and the five elements, and was very fond of discussing astronomical problems; hence his sobriquet of 譚 (or 談) 天衍. Prince Chao treated him with great consideration, and built for him a palace of granite; but his successor, Prince 惠 Hui, listening to envious slanderers, dismissed him from office and put him in prison. At this, Tsou looked up to heaven and wept; whereupon, although it was midsummer, snow fell in large quantities.

Tsou Yi-kuei 鄒一桂 (T. 原褒. H. 小山). A.D. 1680— **2031** 1766. A native of Wu-hsi in Kiangsu, who graduated as *chin shih* in 1727 and rose to be a Censor. Famous as an artist, he was also the author of a collection of essays entitled 小山文集.

Tsu Jung 祖瑩 (T. 元珍). 6th cent. A.D. A native of Fan- **2032** yang in Chihli, who was so precocious that at eight years of age he knew both the *Odes* and the *Canon of History* by heart, and people called him the 聖小兒 Little Prophet. In 528, when the Board of Music was burnt down by the soldiery and everything destroyed, he was appointed to superintend the construction of a new set of instruments, a task which was completed within three years. He was then raised to high office and ennobled as Earl.

Tsu T'i 祖逖 (T. 士雅). 3rd and 4th cent. A.D. A native **2033**

of Fan-yang in Chihli, who rose under the Emperor Yüan Ti of the Chin dynasty to be Governor of Yü-chou. In youth he preferred military exercises to book-learning, and became the intimate friend of Liu Kun. He was placed in command of an expedition against Shih Lo; and as he crossed the Yang-tsze, he struck the water with an oar, saying, "If I come back, not having purged my country of its foes, may I flow away like this river!" His campaign was completely successful, Shih Lo's troops being beaten in several engagements. But the dissensions between Wang Tun and Liu Wei caused him to fear that his achievements would prove fruitless, and he fell ill from mortification and died.

2034 **Tsu Yung** 祖詠. 8th cent. A.D. A native of Lo-yang, who graduated as *chin shih* about 730, and was advanced by Chang Yüeh to be secretary in the Board of Rites. He is chiefly known by his graceful poetry.

2035 **Ts'ui Hao** 崔浩 (T. 伯淵). Died A.D. 450. A statesman and scholar, also noted for his feminine beauty. He served under the Emperor T'ai Wu of the Northern Wei dynasty, and rose by 431 to be Minister of Instruction. In 436 he was ordered, together with Kao Yün, to prepare the history of the dynasty; but his plain speaking in reference to the earlier rulers involved him in serious trouble. He was executed, and his whole family was exterminated. Himself an infatuated Taoist, in 446 he discovered a secret store of arms in a Buddhist temple at Ch'ang-an; in consequence of which the priests were put to death, their books and images destroyed, and for a time the Buddhist religion was prohibited.

2036 **Ts'ui Hao** 催顥. A native of Pien-chou, who graduated as *chin shih* about A.D. 730 and was noted for his love of wine and gambling. It is related, in reference to his skill as a poet, that the great Li T'ai-po had intended to write an ode on the Yellow-Crane Pagoda at Wu-ch'ang Fu; but chancing to read the lines

on this subject by Ts'ui Hao, he was so touched by their beauty that he at once abandoned his design.

Ts'ui Hsin-ming 崔信明. 6th and 7th cent. A.D. A native 203'
of I-tu in Hupeh. He was born on the 5th of the 5th moon at midday, and a strange bird sang in the courtyard at the time; which circumstances were interpreted to mean that he would distinguish himself in literature, but not in official life. In 618, when Tou Chien-tê set up as king of Hsia, he was magistrate of 堯城 Yao-ch'êng in Anhui and was strongly urged to give in his allegiance to Tou; but he scornfully resented the idea that he would make capital out of rebellion, and at once went into seclusion. In 632 he received an appointment under the T'ang dynasty, and died at his post. Having written a poem containing a very beautiful line, of which he was extremely proud, a rival, named 鄭世翼 Chêng Shih-i, asked to be allowed to see it. After reading it through, the latter exclaimed that his expectations had been disappointed, and threw the poem into the river and walked away.

Ts'ui Kuang 崔廣. One of the Four Gray-heads (see *T'ang* 2038
Hsüan-lang). He took the name of 夏黃公.

Ts'ui Kuang 崔光 (T. 長仁). A.D. 450—523. Son of an 2039
official of the Liu Sung dynasty, who as a youth farmed by day and studied by night. He graduated in 482, and quickly gained the esteem of the Wei Emperor Hsiao Wên, who changed his name from 孝伯 Hsiao-po to Kuang. Besides other offices he was charged with the preparation of the dynastic annals, and rose by 520 to be Minister of Instruction and Grand Tutor to the Heir Apparent. Author of many poems and essays. He received a public funeral, and was canonised as 文宣.

Ts'ui Kuo-yin 崔國因. Died A.D. 1894. A native of Anhui. 2040
In June 1887 he was appointed Minister to the United States, Spain, and Peru, and held the post until 1893, when he was

impeached. In the following year he arrived in China to defend himself, but died before his trial came on.

2041 **Ts'ui Li-chih** 崔立之 (T. 斯立). 8th and 9th cent. A.D. A magistrate of Lan-t'ien in Shensi, who used to spend most of his time reciting poetry underneath some fine trees in his courtyard. When any one came to see him, he would say, "I am engaged on official business; please excuse me."

2042 **Ts'ui Lieh** 崔烈. 2nd cent. A.D. A scholar and official of the E. Han dynasty, who having spent a large sum of money in purchasing the post of President of the Board of Civil Office, asked his son 崔鈞 Ts'ui Chün what people said of him. "They say," replied his son, "that you stink of copper." About A.D. 190 his son joined Yüan Shao; whereupon he was seized by Tung Cho and thrown into prison. At the latter's death he was released and placed in charge of one of the gates of Ch'ang-an, where he was slain by the soldiery at the entry of Li Ts'ui. See *Fu Ch'ien*.

2043 **Ts'ui Lin** 崔琳. 8th cent. A.D. An official, who rose to be Minister of State under the Emperor Ming Huang of the T'ang dynasty. His knowledge of affairs gave rise to the following saying: "About ancient times, ask 高仲舒 Kao Chung-shu (a colleague); about the present day, enquire of Ts'ui Lin." His two brothers also held high office, and the three were known as 崔家三戟.

2044 **Ts'ui Ning** 崔寧. A.D. 718—779. A descendant of a literary family, who was attracted to a life of action and followed Li Pi upon his campaign in Yünnan as a mere soldier of fortune. He ultimately rose to high office under the Emperor Tai Tsung of the T'ang dynasty, but fell victim to intrigue. He was accused of treason and summoned to Court, where he was led behind a curtain and strangled by two hired assassins.

2045 **Ts'ui Pao** 崔豹. 4th cent. A.D. Author of the 古今注, a well-known work on historical antiquities.

Ts'ui Po 崔白 (T. 子西). 11th cent. A.D. A distinguished painter of the Sung dynasty, famous for his pictures of ducks, geese, flowers, and bamboos. He was summoned to Court by the Emperor Jen Tsung; and his efforts meeting with approval, he was appointed to the 畫院 Academy of the day. He and Wu Yüan-wu were the founders of a new school, opposed to that of Huang Ch'üan and his sons. 2046

Ts'ui Shu 崔述 (T. 武承. H. 東壁). A.D. 1739–1816. A native of Chihli, who in 1796 was magistrate of 羅源 Lo-yüan in Fuhkien and afterwards in the Hangchow Customs, but fell into official disgrace. He was the author of thirty-four works, of which the 考信錄, a critical examination of ancient history, is the best known. He is thought to have combined the minute investigation of the Han scholars with the subtle speculative genius of the Sungs. 2047

Ts'ui Tsung-chih 崔宗之. 8th cent. A.D. One of the Eight Immortals of the Wine-cup (see *Li Po*), celebrated for his great beauty. He succeeded in 719 to the hereditary Dukedom of his father, who had been ennobled by the Empress Wu Hou. 2048

Ts'ui Yen 崔鄢 (T. 廣略). 9th cent. A.D. A native of Wu-ch'êng in Shantung, noted for his filial piety. He was a very handsome young man, but held himself aloof from intimate acquaintanceship with any one. On being apppointed in 826 to Kuo-chou in Honan, he distinguished himself by the leniency of his rule, not a single criminal being bambooed for a whole month; whereas on his transfer to 鄂 O-chou in Hupeh he showed himself excessively severe. He explained this change by saying that the soil of Kuo-chou was unfertile and the people had hard lives, while that of O-chou was rich and the people were inclined to be volatile. He subsequently rose to be President of the Board of Rites. Canonised as 德. 2049

Tsung Ch'io 宗慤 (T. 元幹). Died A.D. 465. Nephew of Tsung Ping, who once asked him what he would like to do when 2050

he grew up. "I should like," replied the boy, "to ride upon the gale and break up the waves on distant seas." "You will break up the family," sneered his uncle, "if you do not succeed in your official career." Appointed Governor of Yü-chou, he complained that such a limited jurisdiction gave him no scope for his ability. He subsequently rose to high military command, and led an expedition into Cochin China. The king of that country made immense efforts to resist him, and employed elephants with housings, to the great dismay of his troops. Thereupon Tsung Ch'io prepared a number of imitation lions, which terrified the elephants and gave him an easy victory. Enormous spoils of gold and jewels were taken, of which Tsung appropriated not so much as "an autumn spikelet." He conducted several other campaigns, until in 460 he broke his leg out hunting. Ennobled as Marquis, and canonised as 肅.

2051 **Tsung Ping** 宗炳 (T. 少文). A.D. 375—443. A native of Nan-yang in Honan, who was most carefully brought up by his mother and graduated as *hsiu ts'ai*, but who firmly refused many offers of official employment. He spent his time wandering about, playing on the guitar and enjoying fine scenery, often forgetting to return home. In this he was seconded by his wife, who was also of a very romantic temperament. He lived for some time in a hut upon Mt. Hêng in Hunan; but when he began to grow old he returned to civilisation, saying, "I can no longer see the hills; I must visit them in imagination from my couch." His house was hung with paintings by himself of numerous favourite haunts.

2052 **Tsung Shih-lin** 宗世林. 2nd and 3rd cent. A.D. A contemporary of the great Ts'ao Ts'ao, for whose unscrupulousness he conceived an abiding hatred, and with whom he steadily refused to be on terms of intimacy. When Ts'ao Ts'ao rose to be Minister of State, he approached Tsung Shih-lin with the remark that possibly now he would no longer decline to be friends. But the latter merely

replied, "The resistance of the fir and the pine remains what it ever was." Hence he is spoken of as 松柏宗林.

Tsung Tsê 宗澤 (T. 汝霖). A.D. 1059–1127. A native of 2053
I-wu in Chehkiang, whose mother, the day before his birth, dreamt that her body was illumined by a flash of lightning. A high-spirited youth, he graduated as *chin shih* in 1091 and entered upon an official career. He objected to the plan of using the Chin[a] Tartars to crush the Kitans (see *Chao Chi*), and declared that it would be fraught with much trouble to the empire. He spent his life fighting against the Chin[a] Tartars, defeating them in no less than 13 pitched battles; and when the two Emperors were carried off to the north, he devoted every energy to secure their return. Baffled however in all his efforts, and supplanted by unworthy men in the confidence of the Emperor Kao Tsung, he gave way to grief and despair. A carbuncle laid him on his deathbed, but in his last hours he obtained from his sorrowing generals a promise that they would continue to fight in the true cause. When they had left, he recited the following lines:

> To die, with victory undecided yet!....
> This makes the hero's breast with weeping wet.

He made no reference to his own family affairs; and on the next day, after shouting three times "Cross the River!" he quietly breathed his last. Greatly feared and respected, he was popularly known as 宗爺爺. He had been the first to recognise the genius of Yo Fei, and gave him a command which proved the foundation of a brilliant career. Canonised as 忠簡.

Tsung Ts'ê 宗測 (T. 敬微). Died A.D. 495. A native of 2054
Nan-yang, who graduated as *hsiu ts'ai*, but was entirely possessed with the idea of leading a hermit's life and refused several important posts. He finally retired to Mt. 廬 Lu in Ssŭch'uan, and occupied himself with the study of Taoism, living upon berries and clothing

himself with leaves. The Marquis of 魚復 Yü-fu took large presents and went to pay his respects; Tsung however declined the gifts and refused to see him. Later on the Marquis stole upon him unawares, but even then he refused to open his mouth. He was a skilled painter, especially of his own portrait. Author of the histories of Mt. Lu and of Mt. Hêng in Hunan.

2055 **Tu Ch'in** 杜欽 (T. 子夏). 1st cent. A.D. A man of good family, who had only one eye. He was distinguished from a contemporary, 杜鄴 Tu Yeh, who happened to have the same "style," as "One-eyed Tu." Objecting to this, he caused his hats to be made very small; after which he came to be known as "Small-hat Tu." He was advanced to high office by Wang Fêng; but when the latter was denounced by Wang Chang, it was he who compelled him to confess all to the Emperor. Upon Wang Fêng's re-instatement he retired from office and spent the rest of a long life in travelling.

2056 **Tu Chung-wei** 杜重威. Died A.D. 948. Brother-in-law to Shih Ching-t'ang, under whom he rose to high military command. In 946 he was forced to submit to the Kitan Tartars, and in the following year to Liu Chih-yüan, first Emperor of the Later Han dynasty. When the latter died Tu attempted to keep the fact a secret; whereupon the Ministers of State, fearing his designs, caused him to be executed.

2057 **Tu Fu** 杜撫 (T. 叔和). Died A.D.? 86. A native of Chien-wei in Ssŭch'uan. He studied under 薛漢 Hsieh Han at 淮陽 Huai-yang, and later on edited his 詩章句. Afterwards he returned home and obtained over 1,000 pupils. Between A.D. 57 and 62 he was called to the capital, and was employed by the Emperor Ming Ti in his Board of War and as officer in charge of memorials. Author of the 詩題約文, and popularly known as 杜君注 Tu the Commentator.

2058 **Tu Fu** 杜甫 (T. 子美). A.D. 712—770. One of China's most

famous poets, ranking even with the great Li Po, the two being jointly spoken of as the chief poets of their age. He had indeed such a high opinion of his own poetry that he prescribed it as a cure for malarial fever. His father was a native of Hsiang-yang in Hupeh; but he himself was born at Tu-ling in Shensi, whence he is often spoken of as 少陵 Shao-ling or Tu Shao-ling. Of brilliant promise in early youth, he failed to distinguish himself at the public examinations, and took to poetry as a profession. He soon attracted the attention of the Emperor Ming Huang, who bestowed upon him a position at Court. There his popularity emboldened him to apply for an increase of salary, which was readily granted, the first year being paid in advance. But at that time (A.D. 755) occurred the revolution which drove Ming Huang from his throne and Tu Fu into exile, from which he returned at the accession of the Emperor Su Tsung to undertake the dangerous duties of Censor. The honest fulfilment of these duties brought him eventually into disgrace with the Emperor, and he was appointed Governor of a town in Shensi, which was practically a sentence of banishment. Tu Fu regarded it as such; and on arriving at his post, formally resigned, and retired to the wilds of Ssŭch'uan, where for some time he spent a wandering life. In spite of this, he was appointed to a post in connection with the grain supply; and on his refusal of the same, to a more congenial post as secretary in the Board of Works, in reference to which he is sometimes spoken of as 杜工部. This he held for six years, but finally went back to his old wandering life. He persisted in going alone to visit certain old ruins in Hu-Kuang, where he was overtaken by an inundation and had to seek refuge in a deserted temple, living for some ten days on roots. From this perilous position he was saved by the exertions of the local magistrate, but he succumbed next day to the effects of eating roast beef and drinking white wine to

excess after so long a fast. He is known as 老杜 the Elder Tu, to distinguish him from the poet Tu Mu.

2059 **Tu Hsün-hao** 杜荀鶴 (T. 彥之). 9th cent. A.D. Son of the poet Tu Mu, by a concubine. Before his birth Tu Mu's wife turned the concubine out of doors, and the latter married an artisan of 長林 Ch'ang-lin in Hupeh. When seven years old, some one of the family bade him lend a hand and work; to which the child scornfully replied that he was not a ploughman. He graduated as *chin shih* about 850, and subsequently rose to be a Doctor in the Han-lin College. He made himself famous by his poetry, and is regarded as the founder of a distinct school. Also known as 九華山人, a sobriquet conferred by himself in memory of the scenes of his youth.

2060 **Tu I** 杜乂 (T. 弘理). 4th cent. A.D. A type of manly beauty. He had a complexion like lard and eyes like black lacquer. He rose to high office and was ennobled as Marquis, but died young.

2061 **Tu Ju-hui** 杜如晦 (T. 克明). Died A.D. 630. A native of Tu-ling in Shensi, distinguished as a scholar and statesman under the Emperor T'ai Tsung of the T'ang dynasty. When the latter, still Prince of Ch'in (see *Li Shih-min*), was appointed Chief Guardian of the empire, he placed Tu first among the eighteen scholars whom he brought together to assist in promoting good government after the troubles attending upon a change of dynasty. In 629 he was Lord High Chamberlain, and acted as a colleague of Fang Hsüan-ling in the direction of public affairs. Fang was supposed to plan, while Tu decided as to the feasibility of each suggestion. Hence the two are often spoken of as 房杜. He was ennobled as Duke, and canonised as 襄.

2062 **Tu K'ang** 杜康. ? 4th cent. B.C. A man of the Chou dynasty, who was skilled at making wine. He died on a 酉 *yu* day of the month; consequently those days have always been observed as sacred by distillers.

Tu Li-tê 杜立德 (T. 純一). A.D. 1611—1691. Graduating 2063
as *chin shih* in 1643, he rose to be a Supervising Censor and attracted the Emperor's notice by declaring that the essentials of good government were reverence for Heaven, imitation of the ancients, and love for mankind. He rose to be President of the Board of Punishments, and the Emperor Shun Chih said of him that he never unlawfully took a *cash* from any one nor wrongfully put a man to death. In 1669 he became a Grand Secretary, and was the first Chinese Grand Secretary allowed to sit in the Emperor's presence. Canonised as 文端.

Tu Lin 杜林 (T. 伯山). Died A.D. 47. A scholar of Mou- 2064
ling in Shensi, who was for some years kept in honourable captivity by Wei Hsiao. In A.D. 30 he was allowed to go to the funeral of his brother, and the assassin sent after him by Wei was so struck by his appearance that he refused to kill him. He lived as a Censor at the Emperor's Court, and was treated with the respect his conduct and learning deserved. A deep student of the ancient literature, he obtained while in captivity a copy of the 古文尚書 *Canon of History* in the ancient script, and this he studied with Wei Hung and other scholars. In 46 he became Minister of Works.

Tu Mu 杜牧 (T. 牧之. H. 樊川). A.D. 803—852. A native 2065
of Lo-yang, who graduated as *chin shih* about 830, and rose to be a secretary in the Grand Council. As a poet he achieved considerable distinction and is often spoken of as 少杜 the Younger Tu, to distinguish him from Tu Fu.

Tu Shên-yen 杜審言 (T. 必簡). 7th and 8th cent. A.D. 2066
A native of Hsiang-yang in Hupeh, grandfather of the famous poet Tu Fu. Graduating as *chin shih*, he gained some distinction as a poet and was appointed to a post at Lo-yang. There he got into trouble and would probably have lost his life, but for the heroism

of his son, a boy of 13, who slew the accuser. He ultimately became an Archivist in the Imperial Academy.

2067 **Tu Shou-t'ien** 杜受田 (T. 芝農). A.D. 1787—1852. A native of 濱 Pin-chou in Shantung, who graduated as fourth *chin shih* in 1823 and served in literary and educational posts until in 1836 he became tutor to the future Emperor Hsien Fêng. Canonised as 文正, and included in the Temple of Worthies.

Tu Tsung. See **Chao Ch'i.**

2068 **Tu Tzŭ-ch'un** 杜子春. 1st cent. B.C. and A.D. A native of 緱氏 Kou-shih in modern Honan. He was a distinguished scholar, and published an edition of the 周禮 *Ritual of the Chou State.* In 647 his tablet was placed in the Confucian Temple.

2069 **Tu Wên-hsiu** 杜文秀. Died A.D. 1872. Commonly known as Sultan Sulsiman of the Panthays of Yünnan. A Mahomedan of Ta-li Fu, who had a great reputation for ability and integrity among the Mussulmans who formed one-third of its population. He came to the rescue of his co-religionists when in May 1856 an attempt was made to massacre them. Chosen as their Sultan, he sent agents to Burmah to buy arms and munitions of war; and secure in the natural fortress of Ta-li, he was soon master of all western Yünnan up to the frontier of Burmah. In 1863 he repulsed with heavy loss two armies sent against him from the provincial capital; and five years later, on the invasion of Ma Hsien becoming a rout, he laid siege to Yünnan Fu, until famine and disease forced him to retire. The end of the T'ai-p'ing rebellion set free the whole resources of the empire against him, and he remained inactive while the Imperialists leisurely advanced westward. In 1871 he tried vainly, by sending his son, Prince Hassan, to obtain aid from England; and the following year saw the enemy at the gates of Ta-li. The treacherous surrender of its Lower Barrier followed, and after many vain sorties a promise of peace was obtained at the price of Tu's

head and an enormous indemnity. On Jan. 15, 1873, his family having all committed suicide, the Sultan passed for the last time through the crowded streets of Ta-li on his way to the camp of Ts'ên Yü-ying. He arrived there senseless, having taken poison before setting forth. His corpse was beheaded and his head was forwarded to Yünnan Fu and thence in a jar of honey to Peking. His dying request to the Imperialist general was "Spare the people!"

Tu Yu 杜佑 (T. 君卿). Died A.D. 812. A native of Wan-nien **2070**
in Shensi, who rose to be President of the Board of Works. Author of the 通典, an elaborate treatise on the constitution, divided into eight sections under Political Economy, Examinations and Degrees, Government Offices, Rites, Music, Military Discipline, Geography, and National Defences. Ennobled as Duke, and canonised as 安簡.

Tu Yü 杜宇. A descendant of the Yellow Emperor, who ruled **2071**
under the Chou dynasty over the region now known as Ssŭch'uan and was locally styled 望帝 Wang Ti. His territory having been overwhelmed by a flood, he owed the recovery of the dry land to the exertions of a personage named 鼈靈 Pieh Ling, who cut a passage through the Wu mountains and drained off the water. This passage is now known as the famous Wu Gorge on the Yang-tsze, and is 700 *li* in length. Tu Yü at once resigned the throne to his deliverer and went into retirement, where he prosecuted his studies with such success that he was finally changed into a goatsucker or nightjar.

Tu Yü 杜預 (T. 元凱). A.D. 222—284. A native of Tu-ling **2072**
in Shensi, who inherited the title of Marquis and rose to high office under the first Emperor of the Chin dynasty. Yang Hu on his deathbed recommended that he should be employed in his own stead in the subjugation of the Wu dynasty, a task which he carried

out with complete success. Hence he is sometimes known as 征南. He was also called 杜武庫 Tu the Arsenal, as being full of resources and always ready. He was a deep student, especially of Tso-ch'iu Ming's commentary to the *Spring and Autumn Annals*. On one occasion he was telling the Emperor that 王濟 Wang Chi had the "horse disease," and that Ho Ch'iao had the "money disease." "And what disease have you?" asked the Emperor. "Oh, I have the Tso-ch'iu's Commentary disease," he replied. Canonised as 成.

2073 **T'u-an Ku** 屠岸賈. 6th cent. B.C. A Minister under Duke 景 Ching of the Chin State, who plotted the extermination of the family of Chao·Ts'ui. After the slaughter of all the male descendants had been accomplished, the wife of 趙朔 Chao So, son of Chao Tun, gave birth to a son; on hearing which T'u-an Ku at once sent to find the child, which had meanwhile been carried away to a place of safety. Then a faithful servant of the family, named 公孫杵臼 Kung-sun Ch'u-chiu, hid himself on the hills with another child, while 程嬰 Ch'êng Ying, an accomplice, informed T'u-an Ku where the supposed orphan of the house of Chao was lying hidden. Kung-sun Ch'u-chiu and the child were accordingly slain, but the real heir escaped, and was named 趙武 Chao Wu; and when he grew up he avenged the wrongs of his family by slaying T'u-an Ku and exterminating his race. Upon this story is based the famous tragedy known as 趙氏孤兒 and partly translated by Julien under the title of *L'Orphelin de la Chine*.

2074 **T'u Chü** 屠雎. Died B.C. 218. A general employed by the First Emperor, and appointed first Governor of Nan-hai or modern Kwangtung. He was killed in battle against the aborigines, who routed his troops with great slaughter.

2075 **T'u-êrh-ko** 圖爾格. A.D. 1595—1645. Eighth son of O-yi-tu,

and famed as a daring and successful warrior against the Ming armies. Ennobled as Duke, and canonised as 忠義.

T'u-fa Li-lu-ku 禿髮利鹿孤. Died A.D. 401. Brother and successor to T'u-fa Wu-ku. He saved Tuan Yeh from Lü Tsuan, and routed Lü Lung whom he afterwards aided against Chü-ch'ü Mêng-hsün. 2076

T'u-fa Nu-t'an 禿髮傉檀. Died A.D. 414. Brother to T'u-fa Li-lu-ku. By tendering his allegiance to the Later Ch'in State, he obtained the Governorship of what had been the Later Liang[a] State; and in 408, after defeating the forces of Yao Hsing, he proclaimed himself king of the S. Liang[a] State. In 411 he was himself defeated by the N. Liang[a] State; and in 414 the W. Ch'ins, taking advantage of a rebellion, annexed his territory and put him to death. 2077

T'u-fa Wu-ku 禿髮烏孤. Died A.D. 398. Chief of the Hsien-pi, a Turkic tribe which settled in Kansuh. In 394 he was appointed by Lü Kuang to be Viceroy of I-chou in Ssŭch'uan and was ennobled as a Prince. In 397 he proclaimed himself king of the S. Liang[a] State, with the title of 西平王, and defeated the forces of Lü Kuang, adding new territory to his dominions. 2078

T'u-hai 圖海 (T. 麟洲). Died A.D. 1681. A Manchu, who rapidly rose from the position of clerk to be a Minister of State. He was employed in revising the statutes and also in preparing the dynastic annals. In 1672 he became President of the Board of Revenue. In 1675 he aided in suppressing the Ch'aha rebellion, and in 1676 he succeeded in repressing an outbreak in Shensi, for which he was ennobled as Duke. Canonised as 文襄, and in 1724 as 忠達. 20

T'u-lai 圖賴. A.D. 1600—1646. Son of Fei-ying-tung. He was greatly distinguished for valour in the war with the Mings and in the invasion of China and pursuit of Li Tzŭ-ch'êng. Ennobled as Duke, and canonised as 昭勳. 2080

2081 **Tuan Ch'êng-shih 段成式** (T. 柯古). Died A.D. 863. A scholar and official of the T'ang dynasty. He rose to be a sub-Director of the Court of Sacrificial Worship, and was the author of the 酉陽雜俎, a well-known miscellany on the sights and wonders of the ancient capital Lo-yang.

2082 **Tuan Hsiu-shih 段秀實** (T. 成公). Died A.D. 783. A native of 汧陽 Ch'ien-yang in Shensi, who threw aside books and adopted a military career. After successful campaigns against An Lu-shan and later on against the Turfans he rose by 779 to be President of the Board of Rites and was ennobled as Prince; but in the following year his opposition to the proposal of Yang Yen to fortify 原 Yüan-chou in Shensi caused him to be dismissed. In 783 Chu Tz'ŭ, thinking that Tuan must be disappointed and disaffected, invited him to join in his rebellion. Tuan feigned compliance, and at an interview he made an heroic attempt to brain the rebel with a heavy ivory tablet. He was overpowered and slain. The Emperor recognised his patriotism, and he was canonised as 忠烈.

2083 **Tuan-mu Tz'ŭ 端木賜** (T. 子貢). Born B.C. 520. One of the foremost among the disciples of Confucius, to whom he showed extreme devotion and among whose Four Friends he is reckoned. Confucius spoke approvingly of the quickness displayed by this disciple in appreciating his teachings, and declared that with such a man he could speak freely on the *Odes*. He was in attendance upon the Sage at the time of his death; and at the end of the period during which a number of the other disciples mourned near the Master's tomb, he remained for 3 years longer. From a passage in the *Analects* it is inferred that he occupied himself with trade; hence the phrase 端木生涯 is used of a livelihood earned in commercial pursuits. But he appears to have held office as magistrate at 信陽 Hsin-yang; and on one occasion

undertook a diplomatic mission by which the Lu State was saved from destruction at the hands of T'ien Ch'ang. Posthumously ennobled as 黎公.

Tuan-sun Shih 端孫師 (T. 子張). One of the disciples 2084
of Confucius, classed among the Four Friends of the Master.

Tuan Tsung. See **Chao Shih.**

Tuan Wên-ch'ang 段文昌 (T. 墨卿). Died A.D. 835. A 2085
protege of the powerful Wei Kao, who rose to be President of the Board of War and was ennobled as Duke. He was remarkable for his love of good cookery, and "Hall for the Refinement of Pearls" was inscribed above his kitchen door. Over a hundred maid-servants were employed in preparing his meals, nine of whom were entrusted with general management and the secret of the recipes. He wrote a cookery-book in fifty chapters, popularly known as 鄒平公食憲章.

Tuan Yeh 段業 Died A.D. 401. Governor of 建康 Chien- 2086
k'ang in Kiangsu, who in 397 founded the N. Liang[a] State in Kansuh, with Chü-ch'ü Mêng-hsün as his Chancellor. In 398 he took the title of king, and three years later he was murdered by Mêng-hsün.

Tuan Yü-ts'ai 段玉裁 (T. 若膺 and 懋堂). A.D. 2087
1735—1815. A native of 金壇 Chin-t'an in Kiangsu. He graduated as *chü jen* in 1760 and served as Magistrate in Kueichou and Ssŭch'uan until 1781 when he retired on the plea of ill-health. He was a profound scholar and a voluminous writer, but the one work by which he is known is an edition of the *Shuo Wén* under the title of 說文解字注.

Tung An-yü 董安于. A worthy of old, who because he was 2088
of a sluggish disposition always carried about with him a bow-string, to stimulate him towards that rapidity of action which the string may be said to symbolise. He became involved in political troubles and sacrificed himself for the good of his State by committing suicide.

2089 Tung Ch'i-ch'ang 董其昌 (T. 元宰). A.D. 1555—1636. A metropolitan official under the Ming dynasty, and a celebrated calligraphist. Inventor of the style of writing known as 董字.

2090 Tung-ch'ing-fu 佟慶福. Died A.D. 1748. Son of Tung-kuo-wei. He rose to be Viceroy of various provinces and in 1745 he became a Grand Secretary. He was cashiered in 1747 for falsely reporting the defeat and death of the escaped chief of 打箭爐 Ta-chien-lu in Ssŭch'uan, and in the following year he was ordered to commit suicide.

2091 Tung Cho 董卓 (T. 仲穎). Died A.D. 192. A native of 臨洮 Lin-t'iao in modern Kansuh. As a youth he travelled among the Tanguts and other border tribes, where he made many friends. Some of these following him home, in order to entertain them he slew his farm oxen. This proof of affection so touched their hearts that on their return these friends sent him a thousand head of cattle as a present. He was skilled in military exercises and knew something of the art of war. His first distinction was gained in an attack on P'ing-chou in modern Chihli. The reward for this service, consisting of 9000 rolls of silk, he distributed among his comrades. Later on, for failure in his operations against the Yellow Turbans, he was disgraced; but when 韓遂 Han Sui rebelled he was recalled, and by his successes soon obtained restoration to favour. He was then sent against the turbulent border tribes, whom he overcame rather by strategy than by hard fighting. When Ho Chin, uncle of the Heir Apparent, together with Yüan Shao and others, determined to interfere in the succession, they invited Tung Cho to the capital; but before he could arrive Ho Chin had fallen a victim to the revenge of the eunuchs, who in the confusion carried off the youthful Emperor. Tung Cho was partly instrumental in restoring the latter to his throne; but soon after, when mutual jealousies had left him master of the situation, he deposed the boy-

Emperor Hsieh Ti and set up the still more youthful Prince of 陳留 Ch'ên-liu under the style of Hsien Ti. After this, his cruelty and arrogance exceeded all bounds. He went to Court booted and armed; he did not use his personal name when addressing the Emperor; he made officers of high rank kneel to him, while he himself did not deign to return their salutes. On one occasion he sent his soldiers to a village at the time of the spring gathering, slew all the men and gave the women to his soldiers. In A.D. 190 he burnt the capital. Lo-yang, with all its palaces and temples, and removed the Emperor to Ch'ang-an. His tyranny was so complete that men were terrified into silence, only venturing to exchange glances as they passed along the street. He destroyed t e bronze images, using the metal to coin debased *cash*. He built for his clansmen the city of 郿塢 Mei-wu, said to be an exact counterpart of the capital. At length Wang Yün and others succeeded in persuading Tung Cho's trusty lieutenant Lü Pu to join them, and this last assassinated him in the palace. His corpse was cast out and exposed to the worst indignities in the market-place.

Tung Chung-shu 董仲舒 (H. 桂巖). 2nd cent. B.C. A 2092
native of Kuang-chou, who was such an eager student that he drew down his blind and for three years never looked out into the garden. Under the Emperor Ching Ti he became a Doctor of the Academy of Learning, and taught a large number of pupils. Under the Emperor Wu Ti he was appointed Minister at Chiang-tu, the modern Yang-chou in Kiangsu, to the Emperor's brother, the Prince of 易 I, but he did not hold the post long. He then wrote a book on extraordinary phenomena, which was shown by a jealous rival to the Emperor. The Emperor submitted it to a conclave of scholars; and one of them, a disciple of Tung's, not knowing that the work was from his master's pen, denounced it as foolish. Tung was condemned to death, but was pardoned and

afterwards became Minister to the Prince of 膠西 Chiao-hsi. His name is associated with the *Spring and Autumn Annals*, to which he devoted his life. He was the author of the 春秋繁露, and other works on this his favourite study. In 1330 his tablet was placed in the Confucian Temple.

2093 **Tung-fang So** 東方朔 (T. 曼倩). Born 160 B.C. A native of P'ing-yüan in Shantung. In B.C. 138 an Imperial proclamation was issued, calling for men of parts to assist in the government of the empire, and in response thereto Tung-fang So sent in an application which closed with the following words: — "I am now twenty-two years of age. I am nine feet three inches in height. My eyes are like swinging pearls, my teeth like a row of shells. I am as brave as Mêng Pên, as prompt as Ch'ing Chi, as pure as Pao Shu-ya, and as devoted as Wei Shêng. I consider myself fit to be a high officer of State; and with my life in my hand I await your Majesty's reply." He received an appointment and ere long was promoted to be Censor, after which he was upon the most intimate terms with the Emperor, amusing his Majesty with humorous sallies and earning for himself the sobriquet of 滑稽 the Wit. On one occasion he drank off some elixir of immortality which belonged to the Emperor, and the latter in a rage ordered him to be put to death. But Tung-fang So smiled and said, "If the elixir was genuine, your Majesty can do me no harm; if it was not, what harm have I done?" Legend has been busy with his name. His mother is said to have been a widow, who became pregnant by a miraculous conception and removed from her home to give birth to her child at a place farther to the eastward; hence the name Tung-fang. The boy himself was said to be the incarnation of the planet Venus, and to have appeared on earth in previous births as Fêng Hou, Wu Ch'êng Tzŭ, Lao Tzŭ, and Fan Li. Besides this he was credited with divine wisdom and supernatural powers,

and is said to have thrice stolen from Hsi Wang Mu the famous peaches of immortality which ripen only once in 3,000 years. Later on he fell into disfavour and vented his feelings in essays on the wilfulness of princes. He also wrote poetry; and a work on the supernatural, entitled 神異經, has been attributed to his pen.

Tung Fêng 董奉 (T. 君異). A famous physician of old, who 2094
would take no fees but made each rich patient whom he cured plant five apricot-trees and each poor patient plant one. In a few years he had a fine orchard; and when the fruit was ripe he exchanged with his neighbours a measure of apricots against a measure of grain, leaving it to the honour of each only to take the right amount. One mean fellow who carried off more than his due was at once pursued by a tiger, and spilt so many apricots on the way that by the time he reached home he had only a fair equivalent for his grain.

Tung Fêng-ts'ai 佟鳳彩 (T. 高岡). Died A.D. 1677. A 2095
distinguished provincial administrator, who re-organised Kuangsi, Ssŭch'uan, Honan, and Kueichou in the early years of Manchu rule. Canonised as 勤僖.

Tung Hu 董狐. 6th and 7th cent. B.C. A Grand Astrologer 2096
of the Chin State, whose fearless entries in the public annals excited the admiration of Confucius.

Tung-hun Hou. See **Hsiao Pao-chüan.**

Tung Kao 董誥 (T. 蔗林). A.D. 1738–1818. A native of 2097
富陽 Fu-yang in Chehkiang, who graduated as *chin shih* in 1763 and soon attracted the Emperor's notice by his skill as a poet and an artist and by his learning. In 1779 he entered the Grand Council, and in 1790 he became a Grand Secretary. Canonised as 文恭, and included in the Temple of Worthies.

Tung Kuo-ch'i 佟國器 (T. 匯山). A.D. 1620–1660. Grand 2098
nephew of Tung Yang-hsing. He did good service in reducing

Chehkiang to order in the early days of Manchú rule, and also captured Chêng Chih-lung and defeated his son Koxinga.

2099 **Tung-kuo-kang** 佟國綱. Died A.D. 1690. Son of Tung-t'u-lai. He was employed by the Emperor K'ang Hsi to fix the boundary between China and Russia, and in 1679 he and 索額圖 So-o-t'u, a Chamberlain, met the Russian envoy 費耀多羅 Feodor Golovin at Nertchinsk and agreed that the rivers Argun and Gerbitza should form the frontier. Was killed by a gunshot in 1690, during the expedition against Galdan, the Kalmuck chieftain. Canonised as 忠勇.

2100 **Tung-kuo-wei** 佟國維. Died A.D. 1719. Brother of Tung-kuo-kang. He revealed the conspiracy of Wu San-kuei's son in 1674, and in 1682 rose to be a Minister of State. In 1689, on his daughter becoming Empress, he was ennobled as Duke Next year he shared in the expedition against Galdan and was degraded for remissness, but subsequently recovered his position. Later on he incurred the Emperor's wrath by heading a joint memorial advising the substitution of a younger son for the Heir Apparent who was suffering from mania. Canonised as 端純.

2101 **Tung Shih** 董氏. The virtuous wife of Chia Chih-yen of the T'ang dynasty. When he was banished, he advised her to marry some one else; but she bound up her hair into a knot, and swore to him that only he should ever again unloose it. Returning after a lapse of thirty years, he found the knot untouched.

2102 **Tung-t'u-lai** 佟圖賴. A.D. 1606–1658. A Manchu, who played a distinguished part in the conquest of China. In 1648 he was appointed Commander-in-chief in the south, and drove the Mings out of Hunan and defeated them in Kuangsi. By special permission his father retained his original Manchu nationality, though Tung Yang-hsing's branch of the family were reckoned Chinese Bannermen. Ennobled as Viscount, and canonised as 襄勤.

Tung Yang-chia 佟養甲 (T. **陸海**). 17th cent. A.D. Cousin 2103
of Tung Yang-hsing. He accompanied the invading army of Manchus, and as acting Viceroy of the Two Kuang took Canton by stratagem and skilfully overthrew the various Ming leaders. In 1647, being Viceroy and also Governor of Kuangtung, he successfully defended Canton with only 100 soldiers and the local volunteers against a large pirate force, and also against a desperate attack by the adherents of the Mings. He was subsequently slain by his lieutenant **李成東** Li Ch'êng-tung, who had joined the Mings because he was dissatisfied with his advancement.

Tung Yang-hsing 佟養性. Died A.D. 1647. A native of 2104
Liao-tung, who removed to Fu-shun in Shingking and became chief trader and a leading man there. Imprisoned on account of his Manchu leanings, he fled to the Emperor T'ai Tsu who ennobled him, gave him a princess to wife, and appointed him head of the Chinese Bannermen. In 1631 he was entrusted with the forging of cannon, and as commander of the Manchu artillery did good service until his death. Canonised as **勤惠**.

Tung Yüan-su 董元素. 9th cent. A.D. A magician at the 2105
Court of the Emperor Hsüan[a] Tsung of the T'ang dynasty.

Tung Yung 董永. 2nd cent. A.D. A native of **千乘** Kan- 2106
ch'êng in Hupeh and one of the 24 examples of filial piety. When his father died, there was no money to pay for funeral expenses. Accordingly he borrowed the necessary amount upon condition that if he could not repay it he would become the bondsman of his creditor. On returning from the funeral he met a young lady who asked him to marry her, and they went together to his creditor to arrange about the debt. The latter said he would require 300 pieces of silk; whereupon the young lady set to work, and within a month she had completed the tale. Then she turned to Tung Yung and said, "I am the **織女** Spinning Damsel (*α* Lyræ). 'God sent

me to help you as a reward for your filial piety." With that she soared up to heaven and disappeared, and the name of the place was thenceforward changed to 孝感.

2107 **T'ung Chih** 同治. A.D. 1856–1875. The title of the reign of 載淳 Tsai-shun, only son of the Emperor Hsien Fêng. He succeeded his father in 1861, under the regency of the two Empresses Dowager who were ably assisted by his uncle, Prince Kung. The title at first adopted for his reign was 吉祥; it was changed after the successful *coup d'état* which seated him firmly upon the throne (see *Kung, Prince*). The T'ai-p'ing rebellion was finally suppressed in 1864 (see *Tsêng Kuo-fan*). It was followed by a rising of mounted banditti, known as Nien fei, who after doing much mischief in more than one province of the north, and even threatening the capital, were at length dispersed. Meanwhile the Maritime Customs had been organised under the management of foreigners, and had proved successful. Not so an attempt to purchase a ready-made fleet, known as the Lay-Osborn flotilla, for which China was quite unable to pay and which Great Britain obligingly took off her hands. In 1868 the former sent her first mission to foreign countries. It was headed by Mr. Burlingame, late American Minister at Peking, and its object was to show that China would be ready at an early date for western civilisation. As a commentary upon this text, the year 1870 brought with it the Tientsin Massacre, in which many Catholic sisters and other foreigners lost their lives (see *Ch'ung Hou* and *Ch'ên Kuo-jui*). In 1872 the Emperor was married to a young Manchu lady, named A-lu-tê. In 1873 the foreign Ministers were received in audience, and the great Panthay rebellion in Yünnan, which had lasted eighteen years, was brought to an end with the tragic death of Tu Wên-hsiu. In 1874 the Japanese landed a force upon the island of Formosa, in order to punish the savages — China having declared herself incapable of doing so —

for the murder of shipwrecked Japanese subjects. The force was ultimately withdrawn, upon payment by China of an indemnity of *Tls.* 500,000. During the same year the disgraceful coolie-trade from Macao was finally stopped. The Emperor died, without issue, on the 13th January 1875, and was shortly afterwards followed to the grave by his young wife, around whose fate hang not altogether groundless suspicions of foul play. Canonised as 穆宗毅皇帝.

T'ung Kuan 童貫. Died A.D. 1126. A fine-looking and crafty eunuch, who won the favour of Ts'ai Ching and rose in 1108 to be Commandant at 奉寧 Fêng-ning. After the disgrace of his patron, with whom he had quarrelled, he was placed in supreme command on the western frontier and was appointed Governor of several provinces. He caused the war with Hsia, the results of which he concealed, and later on induced his sovereign to enter into the league with Chin[a] which overthrew the Liao State. In 1123 having failed to take Peking unaided, he bought it by great concessions, only to find it emptied of wealth and inhabitants. In 1125 he was ennobled as Prince, and sent as envoy to the encroaching Chins[a]. The utter collapse of the Imperial armies before the Tartar hordes, and his own precipitate flight, led to his disgrace. He was slain on the way to his place of banishment and his head was sent to the capital. 2108

T'ung Ts'an 童參. Born A.D. 923. A native of 甌寧 Ou-ning in Fuhkien. He was alive and vigorous when the Emperor Jen Tsung of the Sung dynasty came to the throne in 1023, and was appointed by his Majesty to high office as a reward for his virtuous life. 2109

Tup Timur 圖帖睦爾. A.D. 1304–1332. Second son of Kaisun, and brother to Hosila whom he succeeded in 1329 as eighth Emperor of the Yüan dynasty and whose death he was accused of compassing. He reposed full confidence in Yen Timur (see *Achakpa*) 2110

and allowed him to put to death all rivals who ventured to cross his path. He wasted large sums upon a new Buddhist temple at Nanking and appointed a priest to the post of Imperial Preceptor. In 1329 new *Institutes* were issued, and in 1330 the parents of Confucius and the Sage's chief disciples were ennobled. Aboriginal outbreaks in Hunan and Yünnan gave some trouble, while famines and other national calamities were not infrequent. Canonised as 文宗.

2111 **Tzŭ Ch'ing** 子卿. A famous physiognomist of old, noted for having pronounced upon the features of Confucius.

2112 **Tzŭ Ku Hsien** 紫姑仙. The name given to a female deity, worshipped on the 15th day of the 1st moon as the 厠神 Goddess of Latrines, and also at other times by young girls, of whom she is the patron. The ceremony of "inviting the presence" is performed by laying a suit of girls' clothing upon a chair and making obeisance before it, and is occasionally practised at the present day.

Tzŭ Yeh. See **Liu Yeh.**

2113 **Tzŭ Ying** 子嬰. Died B.C. 206. A son of Fu Su, who after the murder of the Second Emperor at the instigation of the eunuch Chao Kao, was proclaimed by the latter king of Ch'in, thus relinquishing the universal dominion which had been claimed by his grandfather. Finding out that Chao Kao had only elevated him to the throne as a temporary measure, being all the time in correspondence with Liu Pang as to the partition of the Ch'in territory between themselves, he seized an early opportunity to have Chao Kao assassinated, and soon afterwards tendered his own submission to Liu Pang. A few days later he was himself murdered by Hsiang Chi.

2114 **Tz'ŭ-an-tuan-yü-k'ang-ch'ing-chao-ho-chuang-ching Huang T'ai Hou** 慈安端裕康慶昭和莊敬皇太后. A.D. 1835—1881. The Eastern Empress Dowager, actual wife of the Emperor Hsien Fêng. She was associated in the Regency with the stronger minded Western Empress, but played no real part

in the politics of her day. Much respected for her womanly virtues, she was canonised as 孝貞慈安裕慶和敬儀天祚聖顯皇后.

Tz'ŭ Fei 伙非. A famous warrior of the Chou dynasty. 2115

Tz'ŭ-hsi-tuan-yu-k'ang-hsi-chao-yü-chuang-ch'êng-shou-kung-ch'in-hsien-ch'ung-hsi Huang T'ai Hou 慈禧端佑康頤昭豫莊誠壽恭欽獻崇熙皇太后. Born A.D. 1835. The Western Empress Dowager, mother of the Emperor T'ung Chih, secondary wife of the Emperor Hsien Fêng and aunt by marriage of the Emperor Kuang Hsü. On the death of Hsien Fêng at Jehol in 1861, eight members of the extreme anti-foreign party claimed to have been appointed Regents for the boy-Emperor. She espoused the cause of Prince Kung who was in Peking negotiating with the English and French, and with the aid of Prince Ch'un the reactionary leaders were seized and either put to death or allowed to commit suicide. She and the Eastern Empress, aided by Prince Kung, administered the government until T'ung Chih ascended the throne, and on his death they put Kuang Hsü on the throne without waiting for the birth of the posthumous child of T'ung Chih. In 1887 she consented to continue to advise Kuang Hsü, now of age, and in March 1889 she relinquished the administration to him, though she has by no means ceased to be an important factor in State councils. 2116

V.

Vadjramati. See **Chin Kang Chih.**

W.

Wan An 萬安 (T. 循吉). Died A.D. 1488. A native of 眉 Mei-chou in Ssŭch'uan, who graduated as *chin shih* in 1448 and obtained rapid promotion through the friendship of the adopted son 2117

of the eunuch 承昌 Ch'êng Ch'ang. Attaching himself to the low-born but powerful concubine 萬 Wan, whose nephew he professed to be, his influence became paramount; and when in 1471 a comet at last terrified the weak Emperor into giving audience, he broke up the conference by crying out, "Long life to his Majesty!" and so earned the contemptuous nickname of Minister Long-Life. His twenty years of power were disgraced by jobbery and corruption, for which posterity has noted traces of Divine vengeance in the early extinction of his line by the premature deaths of his son and only grandson. Canonised as 文康.

2118 **Wan Ching 萬經** (T. 授一 and 九紗). A.D. 1660—1743. Son of Wan Ssŭ-ta. Graduated in 1703, and entered the Han-lin College. Became Literary Chancellor in Kueichou, but was disgraced and reduced to poverty, in which he supported himself by selling specimens of calligraphy in the *li* style. He was a profound student of metaphysics and history. He wrote the 明史紀傳, a history of China under the Mings, completed his father's work on the *Spring and Autumn*, and also a work by his cousin, Wan Yen, on the historical notabilia of the Ming dynasty.

2119 **Wan Êrh 婉兒**. 7th and 8th cent. A.D. Daughter of an official named 上官 Shang-kuan. During pregnancy the mother dreamt that a giant appeared and handed to her a large steel-yard, saying, "With this you will weigh the empire." A month after the child was born she playfully said to it, "Is it you who are going to weigh the empire?" to which the little Wan Erh replied with an affirmative guggle. When she grew up she was found to have great beauty, and was taken into the harem of the Emperor Chung Tsung of the T'ang dynasty; and in 708 she was raised to the rank of the Lady 昭容 Chao Jung, and took a considerable share in the administration. One evening, when feasting with the Emperor, she decided which was the best of a number of impromptu poems

composed for her amusement, by throwing them from a lofty balcony. All fell fluttering to the ground except two, by Sung Chih-wên and Shên Ch'üan-ch'i; but after a while that by the latter poet went to join those down below. Sung's poem was found to end with the two following lines:

> Ah, grieve not that the moon has dimmed her light;
> Her place is taken by the Pearl of Night!

alluding of course to the presence of Chao Jung.

Wan Kuang-t'ai 萬光泰 (T. 循初. H. 柘坡). Graduated in A.D. 1736. Author of the 魏氏補證, a work containing details of families mentioned in the *History of the N. Wei Dynasty*, and of a collection of poems published under the title of 柘坡居士集. 2120

Wan Pao-ch'ang 萬寶常. 6th cent. A.D. A famous musician, whose skill was such that after a banquet he would often delight the guests by playing with his chopsticks upon the dishes and bowls in which their food had been served. Author of the 樂譜. 2121

Wan Ssŭ-ta 萬斯大 (T. 充宗). A.D. 1632—1683. A native of Chehkiang, distinguished as a critic and writer on classical and historical subjects. His edition of the *Spring and Autumn Annals* was unfortunately destroyed by fire. He set to work to replace the manuscript, and had made great progress with the work when he died. It was completed by his son, Wan Ching. 2122

Wan Ssŭ-t'ung 萬斯同 (T. 季野). A.D. 1642—1702. A native of Chehkiang, of precocious talent, who devoted his energies to the study of history, especially that of the Ming dynasty. In 1679 he was employed in Peking as a private assistant on the historical commission. Every point was submitted to him, his marvellous memory supplying exact references. He was the owner of a large library, and wrote several historical and biographical works. He was known to his pupils as the 石園先生, 2123

and at his death they informally canonised him as 貞文.

2124 **Wan Yen** 萬言 (T. 貞一. H. 瞀村). 18th cent. A.D. Cousin to Wan Ching. Was known from his youth upwards as a diligent student of ancient literature. Assisted in the preparation of the *History of the Ming Dynasty*.

2125 **Wan-yen Hsün** 完顏珣. Died A.D. 1224. Eldest grandson of Wan-yen P'ou. He succeeded Wan-yen Yün-chi in 1213 as eighth Emperor of the Chin[a] dynasty. His reign was marked by rebellion in Shantung and by Mongol attacks from the north. Peking was several times besieged, and ultimately all the territory north of the Yellow River from Shantung to the Passes had fallen into the hands of the enemy. Canonised as 宣宗.

2126 **Wan-yen Kung** 完顏璟. Died A.D. 1209. Grandson of Wan-yen P'ou, whom he succeeded in 1190 as sixth Emperor of the Chin[a] dynasty. A well-meaning youth, he soon took to drink and loose living, and left the government to women and eunuchs. The consequence was that the Mongols encroached upon the north, while the House of Sung was emboldened to attack its ancient enemy, now reduced to a policy of defence. Canonised as 章宗.

2127 **Wan-yen Liang** 完顏亮. Died A.D. 1161. Grandson of Akuta, and fourth Emperor of the Chin[a] dynasty, to the throne of which he succeeded in 1149 upon murdering Wan-yen Tan. For twelve years he ruled from Peking as his capital, and at length in 1161 organised a great attack upon the Sung empire; but failing to cross the Yang-tsze, he was assassinated by his own generals. Known in history as 海陵王.

2128 **Wan-yen P'ou** 完顏裒. Died A.D. 1190. Brother to Wan-yen Liang, whom he succeeded in 1161 as fifth Emperor of the Chin[a] dynasty. Of an exceptionally gentle disposition, his reign was marked by a mildness which gained for him the sobriquet of "the

Little Yao-and-Shun." He was neglectful however of his frontier defences, and thus left a legacy of much annoyance to his successors. Canonised as 世宗.

Wan-yen Shêng 完顏晟. Died A.D. 1134. Brother of Akuta, 2129
whom he succeeded in 1123 as second Emperor of the Chin[a] dynasty. His reign was one long struggle with the House of Sung, resulting in considerable accession of territory to the Chins[a]. In 1126 the capital, now K'ai-fêng Fu in Honan, was twice besieged; on the first occasion for 33 days, when a heavy ransom was exacted and some territory was ceded; on the second occasion for 40 days, when it fell and was given up to pillage. In 1127 the Sung Emperor Ch'in Tsung was carried away to the north, and Chang Pang-ch'ang was set up. In 1129 the Emperor Kao Tsung was forced to move his capital to Hangchow; but that too fell, all Shantung, Honan, and Kiangnan, having been previously overrun by the victorious Chins[a]. Canonised as 太宗.

Wan-yen Shou-hsü 完顏守緒. Died A.D. 1234. Third son 2130
of Wan-yen Hsün, whom he succeeded in 1224 as ninth Emperor of the Chin[a] dynasty. Failing to negotiate peace with the Mongols he was besieged in the city of K'ai-fêng Fu in Honan. Escaping from this he shut himself up in the modern 汝寧 Ju-ning Fu; and there, after an heroic defence, he committed suicide. He entrusted the Imperial regalia to 承麟 Ch'êng-lin, one of his generals, sometimes called 後主, who was slain at the assault on the citadel by the allied forces of Mongols and Chinese. Canonised as 哀 (or 義) 宗.

Wan-yen Tan 完顏亶. Died A.D. 1149. Eldest grandson of 2131
Akuta and third Emperor of the Chin[a] dynasty, to the throne of which he succeeded in 1134. In 1137 peace negotiations were opened with the House of Sung, and in 1139 Shensi and Honan were restored to the latter. The rest of his reign was marked by calamities

and rebellions, until at length he was slain by Wan-yen Liang. Canonised as 熙宗.

2132 **Wan-yen Yün-chi** 完顏允濟. Son of Wan-yen P'ou and uncle to Wan-yen Kung, whom he succeeded in A.D. 1209 as seventh Emperor of the Chin[a] dynasty. During his short reign the Mongols twice laid siege to Peking, and much land remained untilled owing to a general feeling of insecurity. In 1213 he was deposed by Wan-yen Hsün, and was shortly afterwards assassinated. Known in history as 衛紹王.

2133 **Wang An-kuo** 王安國 (T. 平甫). 11th cent. A.D. Younger brother of Wang An-shih. After failing several times for his degree, he gave up competing and spent three years mourning by his mother's grave. In 1068 he received a degree by an act of Imperial grace, and was appointed Director of Studies to the Heir Apparent at the western capital. At the expiration of his term of office he went to Court, and in consequence of his relationship to the great Innovator he was honoured with an audience. The disparaging remarks which he made on his brother's policy displeased the Emperor, who however gave him an appointment in the Imperial Library. While at the western capital he had been a great deal too fond of licentiousness and debauchery, in consequence of which Wang An-shih had advised him, in the words of Confucius, to avoid the "music of Chêng;" to which Wang An-kuo retorted by advising his brother to beware of "smart-tongued flatterers." Upon the fall of Wang An-shih, he attached himself to the fortunes of 呂惠卿 Lü Hui-ch'ing; but he got into trouble over the attacks upon the government made by 鄭俠 Chêng Chieh, and was cashiered.

2134 **Wang An-shih** 王安石 (T. 介甫. H. 半山). A.D. 1021—1086. A native of Lin-ch'uan in Kiangsi, and son of a secretary in one of the Boards. He was a keen student, and in composition his

pen seemed to fly over the paper. Some of his early writings attracted the attention of 曾鞏 Tsêng Kung, who showed them to Ou-yang Hsiu, by whom they were highly praised. Graduating as *chin shih* he was drafted into provincial employ and became Magistrate of the 鄞 Yin District in Chehkiang, where he devoted himself to improving the embankments and generally bettering the condition of the people, for which he was recommended to the Throne by Wên Yen-po In 1060 he was appointed to one of the highest offices in connection with the administration of justice, and was subsequently invited to Court by the Emperor Ying Tsung, but did not proceed. On the accession of the Emperor Shên Tsung in 1068 he became Prefect of Chiang-ning, and shortly afterwards was appointed Expositor in the Han-lin College. In 1069 he was appointed State Councillor. He became at once the confidential adviser of the Emperor, and entered upon a series of startling reforms, said to be based upon certain new and more correct interpretations of portions of the Classics, which have given him a unique position in the annals of China. The chief of these were: (1) 均輸法. A system under which local produce was no longer to be forwarded to the capital for sale on behalf of the Imperial exchequer, possibly for much less than its market value and consequently at a loss to the forwarding locality. (2) 青苗法. A system of State advances to cultivators of land on the security of growing crops. (3) 保甲法. A system of tithing for military purposes, under which every family having more than two males was bound to supply one to serve as a soldier. (4) 免役法. A system under which money payments were substituted for the old-fashioned forced labour. (5) 市易法. A system under which *dépôts* for bartering and hypothecating goods and property were established all over the empire. (6) 保馬法. A system for guaranteeing a supply of cavalry-horses in case of need, every

family being compelled to keep a horse which was supplied, together with its food, by the government. (7) 分方田均稅法: A system under which land was remeasured and the incidence of taxation was more equitably distributed. In addition to the above leading measures of reform, Wang abolished all restrictions upon the export of copper, the result being that even the common copper *cash* were melted down and made into articles for sale and exportation. A panic ensued, which Wang met by simply doubling the value of each *cash*. All through his career he had been opposed by eminent adversaries, such as Su Hsün and his two more famous sons, and by Han Ch'i and Ssŭ-ma Kuang, by the latter of whom he was ultimately superseded. Towards the end of Shên Tsung's reign he fell into disfavour and was banished to Nanking as Governor (see *Chêng Hsieh*) and though re-instated ere many months had passed, he retired into private life, shortly afterwards to die, but not before he had seen the whole of his policy reversed. As a man, he was distinguished by his frugality and his obstinacy. He wore dirty clothes and did not even wash his face, for which Su Hsün denounced him as a beast. He was so cocksure of all his own views that he would never admit the possibility of being wrong, which gained for him the sobriquet of 拗相公 the Obstinate Minister. As a student, "I have been," said he, "an omnivorous reader of books of all kinds, even, for example, of ancient medical and botanical works I have moreover dipped into treatises on agriculture and on needlework, all of which I have found very profitable in aiding me to seize the great scheme of the Canon itself." He attempted to reform the examination system, requiring from the candidate not so much graces of style as a wide acquaintance with practical subjects. "Accordingly," says one Chinese writer, "even the pupils at village schools threw away their text-books of rhetoric, and began to study primers of history, geography, and

political economy." He was the author of the 字說, a work on the written characters, with special reference to those which are formed by the combination of two or more, the meanings of which taken together determine the meaning of the compound character. In 1104 his tablet was placed in the Confucian Temple, but about one hundred and forty years later it was removed. Canonised as 文

Wang Chang 王章 (T. 仲卿). 1st cent. B.C. An official of 2135
the Han dynasty, who was so poor in early life that he and his wife had to sleep with only straw for bed-clothes. He rose to be a Censor, and under the Emperor Ch'êng Ti, B.C. 32—6, he became Governor of the Metropolitan District. Although originally brought forward by Wang Fêng, he was now opposed to that statesman; and on the occasion of an eclipse, he impeached him for malpractices and demanded his execution. His wife remonstrated with him on this ambitious step, reminding him of the days when straw had served them for bed-clothes, but in vain. The Emperor, however, could not part with Wang Fêng. Wang Chang was denounced as a traitor, and thrown into prison, where he died.

Wang Ch'ang 王昶 (original personal name 繼鵬). Died 2136
A.D. 939. Eldest son of Wang Lin, whom he succeeded in 935 as fourth ruler of the 閩 Min Principality. In 937 he sent tribute to the reigning House of Chin, and in return was formally invested as Prince of Min. In the following year he raised to share his throne the slave-girl who had been the indirect cause of his father's death. He was a firm believer in Taoism, and besides appointing 陳守元 Ch'ên Shou-yüan to the office of "Pope" (see *Chang Tao-ling*), he kept a magician in constant attendance and consulted a golden image of Lao Tzŭ on all important questions. A slight to 連重遇 Lien Ch'ung-yü, one of his generals, caused the latter to set the palace on fire. Wang Ch'ang fled with his family and passed the night in the open, whither they were pursued by

order of his uncle and successor, Yen Hsi, and were all put to death. Canonised as 康宗.

2137 **Wang Ch'ang** 王昶 (T. 德甫. H. 述庵 and 蘭泉先生). A.D. 1724—1806. Known even in early youth as a prodigy of learning, he graduated as *chin shih* in 1753 and rose by 1768 to the post of Senior Secretary in a Board. He was then cashiered for revealing official secrets and sent with O-kuei to Burmah. Up to 1776 he served in the west as military secretary against the rebels in Chin-ch'uan, and gradually rose until in 1787 he came to Peking as Vice President of the Board of Punishments, whence he is often spoken of as 王侍郎. Having had to sell all his goods in order to make his accounts balance when in charge of the copper administration in Yünnan (on which he wrote a comprehensive work), he lived after his retirement in 1793 upon the charity of friends. He was said to be equally proficient in classical, critical, and poetical scholarship, and equally skilled whether in literary research, in military strategy, or in civil government. He was a deep metaphysician and had a following of some two thousand disciples. He was employed in editing various Topographies and Imperial compilations, besides being himself the author of many volumes of essays, poetry, and historical studies, among which may be mentioned the 金石萃編; a collection of inscriptions from the earliest times down to the 13th century.

2138 **Wang Ch'ang-ling** 王昌齡 (T. 少伯). 8th cent. A.D. A native of Chiang-ning, who graduated as *chin shih* and distinguished himself as a poet. He was employed for some time at the capital, but fell into disfavour, and was finally sent to 龍標 Lung-p'iao in Hunan. When An Lu-shan broke into rebellion, he returned to his native place, where he was slain by the Censor 閭丘曉 Lü Ch'iu-hsiao. The latter, when caught by 張鎬 Chang Hao, pleaded hard that his life should be spared, on the ground that

there would be no one left to nourish his aged parents. "And who is left," enquired Chang Hao, sternly, "to nourish the aged parents of Wang Ch'ang-ling?" From the name of his birthplace he is sometimes called Wang Chiang-ning.

Wang Chên 王振. Died A.D. 1449. A native of 蔚 Yü-chou in Chihli, and a pupil at the palace school for eunuchs established by the Emperor Hsüan[a] Tsung in 1426. He was attached to the person of the Heir Apparent, and when the latter succeeded to the throne he adopted Wang's advice to conceal his inexperience by being very strict with his Ministers, who were thus driven to buy Wang's good offices. The prohibition against eunuchs holding official posts (see *Chu Yüan-chang*) was still enforced; and so long as the Empress Dowager and the three Yangs were active, Wang feared to bid for power. But in 1442 only Yang P'u was left in office, and he was old and worn. Wang's ambition now had full scope. He set the Emperor to build palaces and temples; and being desirous of military fame he brought on the 麓川 Lu-ch'uan war and stirred up trouble in the south-west, his opponents being sent to prison and even executed without confirmation of the sentence by the Emperor, while office was openly sold or obtained by obsequiousness to the all-powerful eunuch, whom even Princes addressed as 翁父 Venerable Father. In 1449, having worked up a quarrel with the Oirads, he took the Emperor on an expedition against their chief 也先 Yeh-hsien. The whole army was overwhelmed on its retreat, and Wang was slain by the routed soldiery. His vast wealth was confiscated, and his family exterminated. In 1457 his honours were restored, and a shrine was erected to his memory by Imperial command. 2139

Wang Chên 王鎮 (T. 璞山). A.D. 1824—1857. A famous Imperialist leader, who started as a volunteer captain of trainbands. He aided considerably in clearing the T'ai-p'ing rebels from Hunan, 2140

Hupeh, and Kiangsi, and was popularly known to the enemy as "Tiger Wang." Canonised as 壯武.

2141 **Wang Ch'eng** 王承 (T. 安期). A.D. 273–317. A native of Shansi, who distinguished himself by his youthful talents and was favourably noticed by Wang Yen. About the year 301 he was driven by the prevailing anarchy to the south, but soon afterwards became Governor of Tung-hai in Kiangsu. Resigning this post before very long, he quietly made his way, in spite of the dangers of the road, to the modern Nanking, where he accepted office under the Emperor Yüan Ti and aided in consolidating the E. Chin dynasty. See *Wang Hsi-chih.*

2142 **Wang Chi** 王基 (T. 伯輿). Died A.D. 261. A native of 曲城 Ch'ü-ch'êng in Shantung, who being left an orphan was most carefully brought up by an uncle. He rose to high office under Ts'ao P'ei, first Emperor of the Wei dynasty, whose excessive leanings towards Buddhism he did not hesitate to censure, pointing out that water which enabled ships to float was also an instrument of their destruction. He opposed the innovations of Wang Su in the interpretation of the *Canon of Changes* and also in State ceremonial, the result being that he was compelled to take a provincial post. But he came again to the front and was ennobled as Marquis by the Emperor Shao Ti. Author of the 時要論, a work on the political needs of the day. Canonised as 景.

2143 **Wang Chi** 王績 *or* 王勣 (T. 無功). 6th and 7th cent. A.D. A native of Lung-mên in Shansi, who as a youth was of a wild and unconventional disposition. He objected to perform the ordinary ceremonial of greetings, and refused to take any part in family condolences or congratulations. He obtained an appointment in the Imperial Library, but disliked the restraint of Court and was moreover always getting drunk. The country too was in confusion from the rebellion of Li Yüan, founder of the T'ang dynasty; and

when Wang Chi was impeached he retired into private life and amused himself by keeping poultry and growing millet, from the latter of which he produced an ardent spirit. He visited the Tung-kao mountain, and wrote a book in which he dubbed himself 東皐子 the Philosopher of Tung-kao. Under the T'angs he became Probationer in the Han-lin College, but drunkenness once more brought about his fall. He was also known as 斗酒學士 and as 五斗先生, from his great capacity for liquor. He foretold his own death, and wrote his own epitaph, in which he alluded to his fondness for wine and his consequent loss of office. Author of many beautiful poems, and of a short skit entitled 醉鄉記 *Note on Drunk-land.*

Wang Chi 王伋. A scholar of the Sung dynasty, to whom is **2144** ascribed the first application of *fêng shui* to housebuilding (see *Kuo P'o*). The theory of the interaction of the five elements has also been credited to him.

Wang Chi 王汲. 11th cent. A.D. A native of 通 T'ung-chou **2145** in Chihli, who wrote some famous verses on "God is going to use Confucius as a bell to rouse mankind," which gained for him the sobriquet of 王木鐸.

Wang Ch'i 王琪 (T. 君玉). 11th cent. A.D. A native of **2146** Ch'êng-tu in Ssŭch'uan, who graduated as *chin shih* and was appointed Archivist at Chiang-tu in Kiangsu. There he distinguished himself by a memorial to the Emperor on State affairs, and was taken into favour. And shortly afterwards, when at a banquet his Majesty called upon the high officials for a poem, Wang Ch'i's verses were the only ones which received the Imperial approval. Sent as envoy to the Kitan Tartars, he returned home invalided; the Emperor however fancied he was shamming, and dismissed him to a provincial post. He ultimately rose to be Vice President of the Board of Rites. Is chiefly known as a poet.

2147 **Wang Chia** 王嘉 (T. 大用). A native of Ho-chung in Shansi, who graduated as *chin shih* in 890 and rose to be a secretary in the Board of Rites. He was a distinguished poet, and gave himself the sobriquet of 守素先生.

2148 **Wang Ch'iang** 王嬙 (commonly known as 昭君 Chao Chün). 1st cent. B.C. A lady in the seraglio of the Emperor Yüan Ti of the Han dynasty, who was bestowed in B.C. 33 upon the Khan of the Hsiung-nu as a mark of Imperial regard. The following is the popular version of this story: — The Emperor Yüan Ti had so many concubines that he did not know them by sight. He therefore commissioned a painter, named Mao Yen-shou, to paint all their portraits; and in order to secure pleasing likenesses, the ladies bribed the painter. Chao Chün, however, the beauty of the harem, refused to do so; of course with disastrous results to her own portrait. Later on when it became necessary to present a bride to the great Turkic chieftain, Chao Chün was selected as the victim because of her ugliness! The Emperor saw her only when it was too late, and at once fell violently in love with her, actually sending a camel laden with gold to negotiate her repurchase But the Khan refused to part with his treasure. She became his queen, with the title of 胡甯 Hu Ning. At her death, which occurred a few years afterwards, he also refused to allow her body to be taken back to China for burial. The mound over her grave remained always green, even when the country around was devoid of vegetation. Another account says that the Khan invaded China in order to possess himself of Chao Chün, whose portrait had been shown to him with that object, and that Chao Chün flung herself into the Amoor, rather than be carried farther towards the wild barbarian steppes.

2149 **Wang Ch'iao** 王喬. 1st cent. A.D. A native of Ho-tung in Shansi, who became Magistrate of the 葉 Shê District in Honan.

As he used to come regularly to Court, but had no chariot or horses, the Emperor Ming Ti instructed the Grand Astrologer to find out how he managed to travel such a long distance. The Astrologer discovered that Wang rode upon a pair of wild-ducks, which bore him rapidly through the air. Accordingly he lay in wait and threw a net over the birds; but when he went to seize them, he found only a pair of official shoes which had been presented to Wang by the Emperor. One day Wang suddenly announced that God had sent for him, and after duly bathing, he lay down in a jade coffin and died.

Wang Chieh 王杰 (T. 偉人. H. 惺園 and 畏堂). A.D. 1724—1805. A native of 韓城 Han-ch'êng in Shensi, who graduated first at the Palace examination in 1760, and rose rapidly to be a Minister of State and chief tutor to the Princes in 1785. In his retirement he corresponded with the Emperor Chia Ch'ing. Author of two collections of essays, entitled 葆醇閣集 and 惺園易說. Canonised as 文端, and included in the Temple of Worthies. 2150

Wang Chien 王翦. 2nd and 3rd cent. B.C. A famous general who served under the First Emperor. In B.C. 236 he besieged and captured the city of 閼與 Yü-yü in the Chao State, and by 229 he had completely reduced the whole territory of Chao. He was then employed against the Yen State, and subsequently led 600,000 men against the Ching State, in both cases with great success. He slew the Ching general 項燕 Hsiang Yen, father of Hsiang Liang, and within a year took prisoner 負芻 Fu Ch'u, Prince of Ching. By the year 221 he had succeeded in subjugating the various States, which his master consolidated into the empire of China. 2151

Wang Chien 王儉 (T. 仲寶). A.D. 452—489. A native of Lin-i in Shantung, whose father 王僧綽 Wang Sêng-ch'o fell a victim to political intrigues. He was brought up by his uncle 2152

王僧虔 Wang Sêng-ch'ien, and after taking his father's title of Marquis was introduced to the notice of the Emperor Ming Ti of the Sung dynasty. The latter was much taken with him, and gave him a princess in marriage and appointed him to office. He subsequently served in various capacities under the first Emperor of the S. Ch'i dynasty. He catalogued the Imperial Library, and the education of the Heir Apparent and other Princes was entrusted to him. The organisation of the civil administration of the S. Ch'i dynasty was also his work, and he was a great authority on etiquette and ceremony. Author of the 古今喪服集記, a work on the mourning garb of ancient and modern times, and also of essays, etc. Ennobled as Duke, and canonised as 文憲.

2153 **Wang Chien** 王建 (T. 仲初). 8th and 9th cent. A.D. A native of Ying-chou in Anhui, who graduated as *chin shih* in A.D. 775. Between 827 and 835 he was Governor of 陝 Shên-chou in Honan; but by his sharp criticism he offended an Imperial clansman, and his official career was abruptly cut short. Distinguished as a poet, he was the author of the 宮詞百首, and was on terms of friendship with Han Yü and Chang Chi.

2154 **Wang Chien** 王建 (T. 光圖). Died A.D. 918. A native of 舞陽 Wu-yang in Honan, who after a youth spent in smuggling and robbery was adopted by a eunuch under the Emperor Hsi Tsung of the T'ang dynasty. Subsequently, as a reward for the recapture of several places in Ssŭch'uan, he was made Prince of Shu, after which he threw off his allegiance and maintained his independence until his death. Canonised as the Emperor 神武聖文孝德明惠 of the Earlier Shu State, with the temple name of 高祖.

2155 **Wang Chih** 王質. 4th cent. A.D. A native of 衢 Ch'ü-chou in Chehkiang, who was one day cutting wood on the hills when he came to a cave, within which two boys were playing at *wei ch'i*.

He threw down his axe and watched their game, and one of the boys gave him something like a date-stone to eat, which prevented him from feeling hungry or thirsty. At length one of them said, "You have been here some time; you had better go home." So he stooped to pick up his axe, but the handle had mouldered into dust; and when he got home, he found that all his friends and kinsmen were dead, for he had been absent several hundred years. Thereupon he returned to the hills, and lived as a Taoist recluse, subsequently attaining to immortality.

Wang Chih 王質 (T. 子野 and 景文). 10th and 11th cent. A.D. A scholar and official of the Sung dynasty. After studying under Yang I, he graduated as *chin shih*, and entered upon a public career. He served in various important provincial posts, and earned a wide reputation for justice and probity. On one occasion he rebuked the Governor of Soochow for rejoicing that he had captured some hundred coiners of *cash*; "for these men," said he, "will be done to death. Is it in accordance with the principles of a humane administration to rejoice over that?" When Fan Chung-yen was banished, he alone of all the officials at Court went to see him off. It was pointed out to him that this was a dangerous proceeding, and that he might fall under suspicion of being one of Fan's party. "Fan Chung-yen," he replied, "is of all men in the empire the most worthy. I dare not raise my face to his. Were he to regard me as one of his party, I should be honoured indeed." To hear him discourse on antiquity was said to be like reading a famous passage by 酈道元 Li Tao-yüan in his commentary to the 水經 *Water Classic*, where "every drop of spittle turns to pearls." 2156

Wang Chih 汪直. 15th cent. A.D. One of the 猺 Yao aborigines of Kuangtung, who gained favour as a eunuch in the household of the Imperial concubine 萬 Wan. In 1477 he was 2157

placed at the head of the 西廠 Western Office, a department intended to watch the doings of the regular administration. He behaved with such arrogance that the Emperor was forced by remonstrances to close the Office, and he returned to his palace duties. The Office was soon re-opened under him, and his chief opponents were dismissed. In 1479 he went on a mission to inspect the frontier, and made a show of intending to lead an expedition to the west. Two years later he was appointed Brigade General at Ta-t'ung in Shansi; but from this date his power declined, and presently the Western Office was abolished and he was disgraced (see *Wang Yüeh*).

2158 **Wang Chin** 王縉 (T. 夏卿). Died A.D. 781. Younger brother of Wang Wei, and also gifted with great abilities which secured his advancement to high office. He was a firm believer in Buddhism, and his faith increased with age. It was he who converted the Emperor Tai Tsung and instigated his Majesty to waste such vast sums of money on the Buddhist priests and nuns who overran the palace. He was however found guilty of bribery and corruption, and sentenced to death; which punishment the Emperor, in pity for his great age, commuted to banishment to 括 Kua-chou in Chehkiang, where he died.

2159 **Wang Chin-pao** 王進寶 (T. 顯吾). A.D. 1625—1685. Distinguished as a general in the repression of the rebellion of Wu San-kuei. Canonised as 忠勇, and included in the Temple of Worthies.

2160 **Wang Ch'in-jo** 王欽若 (T. 定國). Died A.D. 1024. A native of 新喻 Hsin-yü in Kiangsi. His grandfather was an official at Wu-ch'ang in Hupeh at the time of an inundation, and the family were obliged to seek refuge in the famous Yellow-Stork Pagoda. One night a man in Han-yang, on the opposite side of the river, noticed a bright light hanging about the pagoda; and on that

night Wang Ch'in-jo was born. Graduating as *chin shih* he entered upon a public career, and for his services against the Kitan Tartars in 1004 was rapidly promoted to high posts. He quarrelled with K'ou Chun, and succeeded in bringing about that statesman's downfall. He also came even to blows, and in the Emperor's presence, with 馬知節 Ma Chih-chieh, who was jealous of his influence and openly twitted him with his physical defects. For Wang was very short of stature, and had a huge tumour on his neck, from which he was known as the Goitre Minister. In 1005 he was associated with Yang I on the commission which produced the historical encyclopædia known as the 册府元龜. He, and Ting Wei, 林特 Lin T'ê, Ch'ên P'êng-nien, and 劉承珪 Liu Ch'êng-kuei, were known as the 五鬼 Five Devils. Canonised as 文穆. See *Wang Tan*.

Wang Ching 王景 (T. 仲通). Died A.D. 83. Distinguished **2161**
in youth as a student, especially of the *Canon of Changes*, he subsequently devoted his attention to mathematics and astronomy. He was employed in the Public Works department, and rose in 70 to be a Censor.

Wang Ching-wên 王景文. Died A.D. 472. A native of Lin-i **2162**
in Shantung, who became a great favourite with the Emperor Wên Ti of the Sung dynasty, and whose sister married his Majesty's eleventh son, afterwards the Emperor Ming Ti. Under the latter he rose to high rank, and in 465 became President of the Board of Civil Office. He was ennobled as Marquis and appointed Governor of Yang-chou. But the Heir Apparent and his brothers were quite small children, and the Emperor began to doubt if the succession was secure to his family. Among others Wang Ching-wên fell under suspicion. He at once resigned his post and soon afterwards was taken ill, at which juncture he received orders to commit suicide. It was evening, and he was playing chess with a friend.

After having read the Imperial mandate, he finished his game and put the board away. A bowl of poison was brought to him; and then turning to his friend he remarked jestingly, "I am afraid I cannot ask you to join me!" and quietly drained the bowl.

2163 **Wang Ch'üan** 王銓 (T. 公衡). 5th and 6th cent. A.D. Elder brother to Wang Hsi. He was a handsome youth, and married a daughter of the Emperor Wu Ti of the Liang dynasty. His abilities were not equal to those of his brother, but he excelled in filial piety; and when his mother was ill he became so emaciated as to be unrecognisable, while at her death he wept so bitterly that he seriously injured his health. He and Wang Hsi were known as 玉昆金友 the Jade Brother and the Golden Friend.

2164 **Wang Chun-chih** 王准之 (T. 元曾). Died A.D. 433. A great grandson of Wang Piao-chih, who rose to high office under the first and second Emperors of the Sung dynasty. He distinguished himself by a deep knowledge of Court ceremonial, and was said to possess many valuable family documents on the subject, which he kept in a famous "black box." Although held in esteem by some of his contemporaries, who declared that "with two or three such men as Wang Chun-chih the empire would be at peace," he never succeeded in gaining the confidence of the public.

2165 **Wang Chung** 汪中 (T. 容甫). A.D. 1743—1794. A native of Kiangsu, who began life as a servant in a village school. There he picked up the beginning of an education, which he supplemented by borrowing books from a bookseller. Although his scholarship soon attracted attention, he never entered upon an official career. He was the author of several classical commentaries and antiquarian works, in the former of which he declared himself a follower of the Han scholars. He was a strong opponent of Buddhism, Taoism, and of all religious superstition.

2166 **Wang Ch'ung** 王充 (T. 仲任). A.D. 27—97. A native of

Shang-yü in Chehkiang, who studied under Pan Piao, proving himself an apt but eccentric pupil. It is recorded that he used to stroll about the market-place, reading the books he was too poor to buy, his memory being so retentive that a single perusal was sufficient to fix the contents of a volume. After a short spell of official life, he retired dissatisfied to his home and there composed his great work, the 論衡, in which he tilts against the errors of the day and even criticises freely the doctrines of Confucius and Mencius. Once more he entered upon a public career, and once more threw up his appointment. Then a friend recommended him to the Emperor Chang Ti; but ere he could take up the post which was bestowed upon him, he fell ill and died. He is ranked as a heterodox thinker. He showed that the soul could neither exist after death as a spirit nor exercise any influence upon the living. When the body decomposes, the soul, a phenomenon inseparable from vitality, perishes with it. He further argued that if the souls of human beings were immortal, those of animals would be immortal likewise; and that space itself would not suffice to contain the countless shades of the men and creatures of all time.

Wang Fêng 王鳳. Died B.C. 26. Maternal uncle to the Emperor Ch'êng Ti of the Han dynasty. His advance to power caused great discontent, and nearly led to his own overthrow (see *Wang Chang* and *Tu Ch'in*); and his tenure of office was chiefly distinguished by harshness and injustice. Canonised as 敬成. **2167**

Wang Fu 王符 (T. 節信). 2nd cent. A.D. A native of 臨涇 Lin-ching in Kansuh, who distinguished himself in youth by his learning and ambition, and became intimate with Ma Jung, Chang Hêng, and other celebrities of the day. He was too honest and straightforward to take office under the existing régime, and spent his life in seclusion. He wrote a book on the vices of the age, which he published anonymously as 潛夫論 *Essays by a* **2168**

Hermit; and thus he himself came to be spoken of as The Hermit.

2169 **Wang Fu** 汪紱 (T. 燦人 and 雙池). 18th cent. A.D. A contemporary of Chiang Yung, who was taught the elements of classical learning by his mother at the same time that poor circumstances compelled him to earn his living in menial employment. He became a profound student of philosophy, and wrote on the Classics and on music, besides publishing volumes of poems and essays.

2170 **Wang Fu-chih** 王夫之 (T. 而農. H. 薑齋). A.D. 1627–1679. A native of Hunan, who fled from the invading Manchus into Kuangsi. Returning to his native province he remained for some time in hiding, at length settling on the hills near Hêng-yang, where he spent the remainder of his life. He wrote voluminous commentaries upon the Classics, besides works on the *Shuo Wên*, history, Lao Tzŭ, Chuang Tzŭ, and essays and poems. Forty years after his death his manuscripts were shown to the high authorities, and his commentaries on the *Canons of History* and *Poetry*, and on the *Spring and Autumn*, were included in the Imperial Library. His collected writings were first published in 1840, and were republished by Tsêng Kuo-ch'üan in 1863.

2171 **Wang Ho** 王賀 (T. 翁孺). 1st and 2nd cent. B.C. A Censor under the Emperor Wu Ti of the Han dynasty. Being sent to put down brigandage in Shantung, his extreme clemency involved him in serious trouble. A report was sent to the Throne that he had killed and beheaded only so many thousand stones, and he was forced to resign. In B.C. 80 he retired to 元城 Yüan-ch'êng in the same province, where he lived much esteemed by the people. Duke 建 Chien said, "When the Sha-lu mountain collapsed (B.C. 645), the Grand Augur predicted that 645 years later holy women would abound in this part of the country; but now that Wang Ho has come to live amongst us, ere the remaining 80 years have elapsed the whole empire will abound in good women."

Wang Hsi 王錫 (T. 公暇). A.D. 499—534. Brother to Wang Ch'üan. His mother was a princess, and at seven or eight years of age he accompanied her to the palace, where he attracted the notice of the Emperor Wu Ti by his precocity, having already injured his right eye by over-study. Later on he was placed upon the establishment of the Heir Apparent, and by the time he was 24 he had risen to the highest offices of State. He then declared that true happiness was not to be found in the gratification of ambition, and that his honours had rather been thrust upon him than sought by himself. He accordingly retired into private life. Canonised as 貞. 2172

Wang Hsi 王熙 (T. 予雍 and 胥庭. H. 慕齋). A.D. 1628—1703. Graduated as *chin shih* in 1647, and from his knowledge of Manchu rose rapidly until in 1660 both he and his father were Presidents of the Board of Rites. He drafted the will of the Emperor Shun Chih, and was consulted on all questions by the four Regents (see *So-ni*). In 1666 he became President of the Censorate, and protested against the growing independence of the three Feudatories, Wu San-kuei, Kêng Ching-chung and Shang K'o-hsi. As President of the Board of War in 1673, he instigated the execution of the son of Wu San-kuei, a step which drove the father to despair. He was the first Chinese to be admitted in 1676 to what became the Grand Council. Canonised as 文靖, and admitted into the Temple of Worthies. 2173

Wang Hsi-chih 王羲之 (T. 逸少). A.D. 321—379. A nephew of Wang Tao (see *Ch'i Ch'ien*), whose cleverness attracted the notice of Chou I. In his youth he was a diligent student of the Classics and of history, and rose to be a Brigade General; hence he is often mentioned as 王右軍. But it is for his marvellous skill with the pen that he is now remembered, his writing in the *li* script being "light as floating clouds, vigorous as a startled 2174

dragon." He is said to have invented the modern clerkly style; and on one occasion he made a copy of the *Tao Tê Ching* for a Taoist priest, receiving in return the present of a flock of rare geese. He was the father of seven sons, two of whom, Wang Hui-chih and Wang Hsien-chih, rose to distinction. One of his chief delights was to play with his grandchildren, whom he used to carry about and stuff with sweets. He and Wang Ch'êng and Wang Yüeh were known as the 王氏三少.

2175 **Wang Hsiang** 王祥 (T. 休徵). A.D. 185—269. A native of Lin-i in Shantung, distinguished as one of the 24 examples of filial piety. His stepmother was extremely fond of fresh fish; and once when owing to a frost there was none to be got from the pond, he went and laid himself down naked on the ice in order to thaw a hole. The ice opened, and out jumped two beautiful carp which he carried home in triumph. And to this day, whenever that pond freezes, the silhouette of a man can be distinctly traced on the ice. He was appointed to a magistracy by 呂虔 Lü Ch'ien, who gave him a wonderful sword which he said would lead its owner, if deserving, to success. He ultimately rose to high office under the Emperor Wu Ti of the Chin dynasty and was ennobled as Duke. Canonised as 元.

2176 **Wang Hsien-chih** 王獻之 (T. 子敬). A.D. 344—388. Son of Wang Hsi-chih, and like his father famous as a calligraphist and a scholar. He used to visit the great Hsieh An, who predicted his celebrity. "Successful men are generally sparing of their words," he said; "and Wang Hsien-chih does not talk much." He was a great reader and had a large library. As he could not carry it about with him, he had miniature copies made, which he packed in a cloth case; hence the proverbial expression 王氏布箱之學. On one occasion robbers broke into the study where he was sleeping. "Gentlemen," said he, pointing to a square of felt carpet used by

teachers, "that rug is an heirloom in my family. I should feel obliged if you would leave it." He was employed for some time in the department of historiography. Canonised as 憲.

Wang Hsiu 王修 (T. 叔治). 2nd and 3rd cent. A.D. A 2177
native of 營陵 Ying-ling in Shantung. At the death of his mother, which occurred on the Mulberry and Sugar-cane Festival, he was only seven years old; yet he wept bitterly for a whole year, so that on the anniversary of the festival the neighbours decided to forego the usual ceremonies. Between 190 and 193 he served under K'ung Jung, and on more than one occasion saved his life. Yüan Shao appointed him to a magistracy; and later on he served under Ts'ao Ts'ao and Ts'ao P'ei, both of whom entrusted to him important posts. At the taking of 南皮 Nan-p'i in 205 his house was broken into, but nothing was found save books.

Wang Hsü-ling 王頊齡 (T. 顓士. H. 捐湖). A.D. 2178
1641—1725. Graduated as *chin shih* in 1676, and rose by 1718 to be a Grand Secretary. On the 60th anniversary of his graduation as *chü jen*, he became senior tutor to the Heir Apparent. He styled himself 松喬老人, from a complimentary poem given to him by the Emperor a year before his death. Author of a collection of essays etc., entitled 世恩堂集. Canonised as 文恭.

Wang Hsüan 王玄. 2nd cent. B.C. A scholar who retired to 2179
the mountains and lived as a hermit, declining on two occasions to take office. Finally, the Emperor Ching Ti visited him at his retreat, and ennobled him as Marquis. Hence the name of 侯山 Marquis Hill.

Wang Hsüan-mo 王玄謨 (T. 彥德). A.D. 386—467. A 2180
native of T'ai-yüan in Shansi, who took office under the Emperor Wu Ti of the Sung dynasty, and fought for Liu Chün, afterwards the Emperor Hsiao Wu Ti, against his brother Liu Shao. His success against the rebels won him a title, but his concealment of booty

led to his temporary degradation. As Governor of Yung-chou he introduced many reforms, but his severity gave rise to the saying, "The eyebrows of Hsüan-mo never relax." He was summoned to the capital by the Emperor, who nicknamed him 老倉 the Old Rogue. In 466 he aided in the suppression of the southern rebellion against the Emperor Ming Ti, who made him Governor of Chiang-chou and loaded him with honours. Canonised as 莊.

2181 **Wang Hsüan-ts'ê** 王玄策. 7th cent. A.D. An official sent in 646 on an embassy to the king of Kanyâkubdja. He only arrived however in the year 655, just as the king died; and being dismissed by a usurper named 阿羅那順 A-lo-na-shun he retreated into Tibet, where he succeeded in raising an army. He then attacked the usurper, and took him prisoner; and after capturing several other petty kings and carrying off a vast amount of booty, he returned in 661 to China to lay his captives and loot at the feet of the Emperor. He appears to have made a previous expedition into India in 643, on which occasion he measured the abode of Vimalakîrti at Vâisâli; and finding it to be ten feet square he called it a 方丈, a term now applied to a Buddhist abbot.

2182 **Wang Hu** 王祜 (T. 景叔). Died A.D. 1008. A native of Ta-ming in Chihli, whose literary compositions early attracted the notice of Sang Wei-han. Entering the public service, he rose to be Vice President of the Board of War. He had three sons, and before his door he planted three *huai* (*Sophora japonica*, L.) trees, in token that they would all rise to be Ministers of State. Hence the family was known as the 三槐王氏. See *Wang Tan*.

2183 **Wang Hui** 王翬 or 王翚 (T. 石谷). A.D 1632—1720. A native of Chehkiang, and a left-handed painter, popularly known as 左手王, who could place upon a fan landscape to a distance of about 3,000 miles! He was also famous for his pictures of priests, and for his figures of men and animals.

Wang Hui-chih 王徽之 (T. 子猷). Died A.D. 388. Son of Wang Hsi-chih the calligraphist. He lived in retirement, surrounding himself with bamboos, for which he had a great fondness. "How can I pass a day," said he, "without this gentleman?" — alluding to the bamboo, which is now often spoken of as "this gentleman." On one occasion he went in the snow to visit a friend, named 戴達逵 Tai Ta-k'uei; but on reaching the door he turned round and went home again. Being asked the explanation of this behaviour, he replied, "I started full of spirits; when they were exhausted, I came back." 2184

Wang Hung-hsü 王鴻緒 (T. 季友. H. 橫雲). Died A.D. 1723. Graduating as second *chin shih* in 1673, he rose to be President of the Censorate in 1687, but in 1689 he was denounced by Kuo Hsiu for jobbery and was dismissed. In 1694 he was summoned to Peking for literary work, and soon rose to be President of a Board. His share in the attempt of 阿靈阿 O-ling-o in 1709 to alter the succession to the throne caused his further dismissal; but in 1715, on completion of his biographies for the *History of the Ming Dynasty*, he was again recalled. Author of a collection of essays etc. entitled 橫雲山人集. 2185

Wang Hung-hsüan 王宏撰 (T. 無異 and 山史). A famous calligraphist of the 17th cent. A.D. Author of the 山志, a collection of notes on miscellaneous subjects, ancient and modern. 2186

Wang Jen-yü 王仁裕 (T. 德輦). A.D. 880—956. A native of 天水 T'ien-shui in Kansuh, who as a youth amused himself with horses and dogs, and neglected his books. Only at the age of twenty-five did he begin to study in earnest. He dreamt that he was cut open and his viscera washed with water from Kiangsi, after which his literary powers were much increased and he became distinguished as a poet. He served under several Emperors of the Five Dynasties, finally becoming President of the Board of War under the first Emperor of the Later Han dynasty. 2187

2188 **Wang Jung** 王戎 (T. 濬沖). A.D. 235—306. A native of Lin-i in Shantung, and brother to Wang Yen. He was a clever child, and could look at the sun without being dazzled. When only seven years old he refused to join his companions in eating some plums from a roadside tree. "They must be bitter," he said scornfully, "or they would not have been left there." At fifteen he was on terms of friendship with Yüan Chi, although the latter was twenty years his senior, and was ranked with him as one of the Seven Worthies of the Bamboo Grove (see *Hsiang Hsiu*). He rose to be President of the Board of Civil Office, and instituted a system under which the administrative powers of men were tested before they were actually appointed to office. Later on he got into trouble and was cashiered, but was re-instated by the Emperor Hui Ti. He died at a provincial post in Honan. His meanness and parsimony were proverbial. He even caused the stones of a rare species of plum, which he had in his orchard, to be bored through before being sent to market for sale, lest some one might try to raise the same kind and so spoil his monopoly. He and Ho Ch'iao being in mourning for their parents at the same time, the latter wept bitterly but still managed to perform all the proper ceremonies, while he himself lay in bed and became reduced to a skeleton. "Wang Jung," said 劉仲雄 Liu Chung-hsiung to the Emperor Wu Ti, "is the one to be commiserated. Ho Ch'iao's is the filial piety of life; Wang Jung's is the filial piety of death." Canonised as 元.

2189 **Wang K'ai** 王愷 (T. 君夫). 3rd cent. A.D. Brother-in-law to the Emperor Wu Ti of the Chin dynasty. He was a wild young man, and yet he did good service in the field and was ennobled as Duke. He was fond of display, and his rivalry with the powerful Shih Ch'ung ultimately brought him into trouble. He was impeached, and would have suffered but for the intervention of the Emperor.

After this his arrogance and vile conduct knew no bounds. Canonised as 醜 the Blackguard.

Wang Kuei 王頍 (T. 景文). A.D. 551—604. A native of **2190** T'ai-yüan in Shansi, who spent his youth in roaming about, and reached the age of 20 without learning to read. Then he set to work, and with the aid of a powerful memory soon became a proficient scholar and learnt in addition something of the art of war. In 585 he vanquished a Libationer of the Imperial Academy in an argument held before the Emperor on the *Classic of Filial Piety*, and was made a Doctor of the Academy. Later on he lost office, and was forced to serve for several years on the southern frontier. He encouraged 諒 Liang, Prince of Han, in his rebellious designs; and on the defeat of the latter by Yang Su he sought refuge in flight, accompanied by his son. At length, driven to extremities, he committed suicide and his body was buried in a cave. The son, after wandering for some days without food, fell into the hands of the enemy. His father's body was recovered and publicly decapitated, and the head was exhibited at the gates of T'ai-yüan. Author of the 五經大義, a treatise on the *Five Classics*, and of some miscellanies, the manuscripts of which disappeared in the confusion of the times.

Wang Kung 王恭 (T. 孝伯). 4th cent. A.D. Son of Wang **2191** Yün, and elder brother of 定后 the Empress Ting, consort of the Emperor Hsiao Wu Ti. He was a very handsome and able young man, with such a good opinion of his own talents that he declined a secretaryship in the Grand Council on the ground that he would be nothing less than a Minister of State. He was compared by one to a spray of willow in spring, and attracted much attention by roaming about in snowy weather covered from head to foot with a robe of swans'-down. He subsequently rose to high rank, and was responsible for the death of Wang Kuo-pao; not long

after which he himself fell a victim to political intrigue and was put to death. His character was afterwards cleared by Huan Hsüan, and he was canonised as 忠簡.

2192 **Wang Kung-tsao** 王公藻 (T. 彥章. H. 龍溪先生). A.D. 1079—1154. A native of 德興 Tê-hsing in Kiangsi, who gained considerable distinction as a poet.

2193 **Wang Kuo-pao** 王國寶. 4th cent. A.D. Son of Wang T'an-chih, and son-in-law to Hsieh An. He was a very wild fellow, and a source of much anxiety to his father-in-law. A cousin of his was concubine to Ssŭ-ma Tao-tzŭ, Prince of Kuei-chi; and this led to a close intimacy between the two young men and to the ultimate appointment of Wang Kuo-pao to high office, with disastrous results to the Principality. At length Wang was impeached, nominally for dressing in women's clothes and other irregularities; and through the influence of Wang Kung, then in power, he was forced to commit suicide.

2194 **Wang Lai** 汪萊 (T. 孝嬰). A distinguished mathematician of the 18th cent. A.D., familiar with the systems both of China and of Europe. He was also a deep student of the Classics. His 衡齋算學, a treatise on trigonometry, was published in 1802.

2195 **Wang Lang** 王郎 (T. 景興). Died A.D. 228. A native of Tung-hai in Kiangsu, who for his knowledge of the Classics received an appointment as secretary to a Board, and later on attracted the notice of the last Emperor of the Han dynasty and was invested with high military command. He suffered however a severe defeat at the hands of Sun Ts'ê, and finally entered the service of Ts'ao Ts'ao. Under the first two Emperors of the Wei dynasty he was raised to the highest offices, and was ennobled as Marquis. He published editions of the *Spring and Autumn Annals*, of the *Canon of Filial Piety*, and other works. Canonised as 成. See *Chung Yu*.

2196 **Wang Liang** 王良. A famous charioteer of old.

Wang Lieh 王烈 (T. 彦方). A.D. 142—219. A native of T'ai-yüan in Shansi, who studied under Ch'ên Shih and acquired a great reputation for probity. People came from far and near to refer their disputes to him, and many were so affected even by the sight of his house in the distance that they agreed to some compromise there and then. One man, who had been caught stealing an ox, offered to suffer any punishment so long as his disgrace was kept from the knowledge of Wang Lieh; and when the latter heard of this, he sent the culprit a present of a piece of cloth, thereby completing his reformation. **2197**

Wang Lin 王琳 (T. 子珩). A.D. 526—573. A native of Shan-yang in Chehkiang, whose sisters were in the Imperial harem. He took a prominent part in crushing Hou Ching in 552, and was appointed Governor of Hsiang[a]-chou in Hunan, where he was very popular. Wang Sêng-pien, fearing he would rebel with his 10,000 ex-banditti, summoned him to Chiang-ling in Hupeh, but his men compelled the authorities to restore him to his post. The Emperor however soon sent him to Canton, whence he was recalled in 554 to defend the capital against the Weis. On arriving at Ch'ang-sha he heard of his sovereign's death, and in 555 he rose in Hunan against the new Ch'ên dynasty, setting up a Prince of the Liang House whom the Ch'i State had released. After some successes his fleet was badly beaten near Wuhu, owing to a sudden change of wind, and in 560 he and his protégé took refuge in Ch'i. He was ennobled as Prince by that State and led its armies against Ch'ên, until in 573 he was taken, after a stubborn defence, at Pa-ling in Hunan and put to death, the noise made by those who mourned his fate being loud as rolling thunder. Canonised as 忠武. **2198**

Wang Lin 王鏻. Died A.D. 935. Second son of Wang Shên-chih. After the assassination of his brother Wang Yen-han, he succeeded to the throne as third ruler of the Min Principality. **2199**

Before very long Wang Yen-ping rebelled, but in 931 he took him prisoner and put him to death. He then applied to be named Minister of State under the T'ang dynasty; and when this was refused, he threw off all allegiance and styled himself Emperor. Two of his sons quarrelling over the possession of one of his slave-girls, the elder, Wang Ch'ang, determined to kill the other. In the confusion which ensued upon this attempt, Wang Lin himself was mortally wounded, and one of his own women, pitying his sufferings, put him out of his agony. Though a cruel and immoral man, he was a very devout believer in Buddhism. Canonised as 惠皇帝.

2200 **Wang Ling** 王陵. Died B.C. 184. A native of P'ei in Kiangsu, who, at the time of the struggle between Liu Pang and Hsiang Chi, raised a body of troops to the number of several thousand. Thereupon Hsiang Chi seized Wang's mother in the hope of securing her son's aid; but the old lady at once solved the difficulty by falling upon a sword and putting an end to her life. Wang Ling was subsequently ennobled as Marquis and advanced to high office; however, on the death of the Emperor Hui Ti he offended the Empress Lü Hou by opposing her wishes in regard to the succession, and retired into private life.

2201 **Wang Ling-yen** 王令言. 6th and 7th cent. A.D. A famous musician who flourished under the Emperor Yang Ti of the Sui dynasty. One day he was waked from sleep by a new tune played by his son. Starting up in great alarm, he declared that the dying away of the 宮 *kung* note (= C) indicated the final departure of his Majesty, who was in fact assassinated immediately afterwards.

2202 **Wang Lun** 王倫 (T. 正道). Died A.D. 1144. A native of the 莘 Shên District in Shantung. His family was poor, and he had no means of advancement; in consequence of which he took to a roving life and soon acquired a swashbuckler reputation, often breaking the law but always managing to escape the penalty. In

1126, when the capital was threatened (see *Chao Chi*) and the populace in confusion, he rushed into the Emperor's presence and volunteered to quell the disturbance. His Majesty took a sheet of paper, and on the spot appointed him Vice President of the Board of War; and armed with this authority he succeeded in fulfilling his promise. He was sent afterwards on several occasions as envoy to the Chin[a] Tartars; in 1138, to bring back the remains of the two Emperors who had been carried into captivity; and again in 1140, when the Tartars had repudiated the treaty and were violating Chinese territory. The Chin[a] Emperor wished Wang Lun to take service under him; but the latter proudly replied that he was an envoy and not a renegade. Several efforts were made to coerce him, and at length orders were given to have him strangled. Wang bribed the messengers to wait a while; and then dressing himself in his hat and robes, he made obeisance towards the south and submitted to his fate. His body was afterwards given up to his son, and he was canonised as 恳節.

Wang Mang 王莽 (T. 巨君). B.C. 33—A.D. 23. A nephew 2203
of the consort of the Emperor Yüan Ti of the Han dynasty, and commonly known as "the Usurper." Through the influence of his aunt he was appointed to high office, and ennobled in B.C. 16 as Marquis. In B.C. 6 he became President of the Board of War, but got into trouble over the accession of the Emperor Ai Ti, and resigned. He was soon restored to favour, and together with the Empress Dowager arranged in A.D. 1 the succession of the Emperor P'ing Ti, who was only nine years old. Five years later he married his daughter to this boy, and thus raised her to the rank of Empress, he himself being further ennobled as Duke. In A.D. 6, upon the death of the Emperor P'ing Ti, whom he is said to have poisoned, he placed upon the throne the two-year-old great-grandson of the Emperor Hsüan Ti, who is known in history as 孺子嬰 Ju

Tzŭ Ying, and he himself took the post of Regent. Three years later he set aside this child, giving him the title of 定安公, and proclaimed himself Emperor under the style of 新皇帝; hence he is often spoken of as 新王 or 僞新王莽. After a prolonged contest with Liu Hsiu and other insurgents, in which his troops were repeatedly defeated, he was at length driven from power. The army of Kêng Shih entered Ch'ang-an in triumph, and Wang Mang was killed in a revolt of his own troops. His head was cut off by a man named 杜吳 Tu Wu, and forwarded to the victor.

2204 **Wang Mêng** 王猛 (T. 景略). A.D. 325–375. A native of 劇 Chi in Shantung, who was a poor basket-seller, but of a martial disposition and fond of reading works on military subjects. He retired into seclusion on the Hua-yin mountains in Shensi, and when Huan Wên passed through with his army, he visited him, dressed in rough serge clothes; and all the time they were discussing the affairs of the age, he sat there quietly cracking lice. Refusing to accompany the general on his campaign, he subsequently accepted an invitation from Fu Chien (2), who was said to have been as overjoyed at securing his services as Liu Pei was when he secured the aid of Chu-ko Liang. He remained for many years the trusted adviser of the latter potentate, holding under him the highest offices of State. When he fell sick, Fu Chien went in person to visit him, and asked his advice as to the future. Wang Mêng begged him, almost with his last breath, to cease from hostilities against the House of Chin, and to the neglect of this advice has been attributed the disastrous downfall which ensued. He was deeply lamented by Fu Chien, who cried out in his grief, "If God wanted me to give peace to all within the six points of the compass, why did He rob me of Wang Mêng?" Canonised as 武.

2205 **Wang Ming-shêng** 王鳴盛 (T. 鳳喈. H. 西沚). A.D.

1720—1798. A native of Kiangsu, distinguished as a poet, and a writer on classical and historical subjects. He served from 1754 to 1769 in the Grand Secretariat, but then retired and spent the rest of his life in strict seclusion at Soochow. His cyclopædia, entitled 蛾術編, may be ranked as a considerable literary success, and his 十七史商榷 *Criticism on the Seventeen Dynastic Histories* is also much admired. Was popularly known as 西莊先生.

Wang Ning-chih 王凝之 4th cent. A.D. Son of Wang Hsi-chih, and husband of Tao Yün. He showed some talent as a calligraphist, but appears to have been a worthless fellow and was deserted by his wife. When Kuei-chi was attacked by Sun Ên he refused to make any defence, and after spending some time in prayer he declared that the gods would fight against the rebels. The result was that the city was taken, and he was put to death. 2206

Wang Pa 王霸 (T. 儒仲). 1st cent. B.C. and 1st cent. A.D. An official under the last Emperors of the W. Han dynasty, who, when Wang Mang usurped the throne, threw up his appointment and retired into seclusion. In the early years of the reign of the Emperor Kuang Wu he again entered public life, but after a short time he pleaded sickness and resigned. He became a hermit, and lived in a rush hut to the end of his long life. 2207

Wang Pa 王霸 (T. 元伯). Died A.D. 58. A native of 潁陽 Ying-yang in Anhui, who, when Liu Hsiu passed through the District, raised a volunteer force and joined his standard. On one occasion, when Liu Hsiu's army was retreating before Wang Lang, he pretended that the river ahead of them was frozen hard, and thus encouraged the troops to press on. Tradition has embroidered this story by adding that the army passed over on the ice, which became unsafe immediately after they had crossed. 2208

Upon the elevation of Liu Hsiu to the throne, he received a high military post and in 38 he was finally ennobled as Marquis. Later on he was employed against the Hsiung-nu, with whom he fought many bloody battles.

2209 **Wang Pa** 王霸. 6th cent. A.D. An alchemist of the Liang dynasty, who took up his abode in modern Fuhkien. During a very severe famine ne used to make quantities of gold, with which he bought rice for distribution amongst the poor.

2210 **Wang Pi** 王弼 (T. 輔嗣). A.D. 226—249. A native of Shan-yang in Kiangsu, contemporary with Chung Hui. He was a great student, and wrote a commentary on the *Canon of Changes* and another on the *Tao Tê Ching*, then known as *Lao Tzŭ*. At the early age of 24, he had risen to be secretary in a Board.

2211 **Wang Piao-chih** 王彪之 (T. 叔武). Died A.D. 377. A loyal statesman under the Emperor Chien Wên of the Chin dynasty, and a steadfast opponent of the great Huan Wên. By the time he was twenty, his beard and whiskers were white, from which he was popularly known as 王白鬚. It was he who secured the accession of the Emperor Hsiao Wu, and he acted subsequently as joint Minister of State with Hsieh An. The latter declared that he knew no one of equal capacity in dealing with the difficult questions of State. Canonised as 簡.

2212 **Wang Po** 王勃 (T. 子安). A.D. 648—676. A native of Chiang[2]-chou in Shansi. He was a most precocious scholar, already composing at the age of six, while at nine he had studied the *History of the Han Dynasty* by Yen Shih-ku and had pointed out not a few defects. At sixteen he took his degree. His talents soon attracted the attention of the Emperor, and he was employed in preparing the dynastic annals; but he incurred his Majesty's displeasure by a satire upon the cock-fighting propensities of the Imperial princes. Dismissed from office he took refuge in Ssŭch'uan,

and filled up his leisure by composing many beautiful poems. He never meditated on these beforehand, but after having prepared a quantity of ink ready for use, he would drink himself tipsy and lie down with his face covered up. On waking he would seize his pen and write off verses, not a word in which needed to be changed; whence he acquired the sobriquet of 腹藁 Belly-Draft meaning that his drafts were all done in his head. And he received so many presents of valuable silks for writing odes etc., that it was said "he spun with his mind." Later on he got into trouble by killing a slave, and was condemned to death, but escaped through a general pardon. He was drowned when on his way to visit his father who had been banished to modern Cochin China upon the disgrace of his son. Three of his brothers, two of whom were possessed of exceptional abilities and were known with himself as the Tree of Three Pearls, were all put to death for political disaffection. Is ranked as one of the Four Heroes of the T'ang dynasty (see *Yang Ch'iung*).

Wang Po 王播 (T. 明敭). Died A.D. 831. A native of 2213
Yang-chou in Kiangsu, who graduated as *chin shih* in 785 and rose to be Minister of State. While still unknown to fame he went one day to the 木蘭 Mu-lan monastery at Yang-chou, and dined in the refectory with the priests. The latter took a dislike to him, and as soon as they had swallowed the meal gave a signal on a big bell, at which he was left alone. Taking a pen (see *Wei Yeh*), he wrote upon the wall,

> The meal is o'er: each "long robe" seeks his cell,
> Fleeing the shamefaced guest at sound of bell.

Thirty years afterwards, on revisiting the monastery, he found his verses carefully covered up, whereupon he wrote beneath,

> Lines which for years through dust were scarcely seen
> Are now protected by a silken screen!

2214 **Wang Po** 王柏 (T. 會之. H. 魯齋). A.D. 1197—1274. A native of Chehkiang. He was in youth eager for military fame; hence the sobriquet 長嘯 which he bestowed upon himself, referring to the low whistling of the great martial hero, Chu-ko Liang, when he lived alone in his mountain hut. But finally he settled down to a literary life, and became a prolific writer of commentaries upon the Classics. He was canonised as 文憲, and in 1724 his tablet was placed in the Confucian Temple.

2215 **Wang P'ou** 王裒 (T. 偉元). 3rd cent. A.D. A man of the Chin dynasty, whose father, Wang 儀 I, was beheaded for remonstrating with Ssŭ-ma Chao and attributing to him a defeat inflicted by the troops of Wu. From that day forth Wang P'ou would never sit facing the west, in token of his withdrawal of allegiance from the House of Chin. He lived in retirement, taking pupils; and used to lean against a pine-tree near the grave to give vent to his grief, until his tears caused the tree to decay. His mother was always very much afraid of thunder; accordingly, after her death, whenever it thundered he would run out to her grave and cry out, "I am near you!" On reading the *Odes* he would always weep when he came to the passage, "O my father and my mother, how toilsome was my birth to you!" His pupils always skipped the 蓼莪 *Ode*, referring to the death of parents, for fear of awakening his grief. He is ranked as one of the twenty-four examples of filial piety.

2216 **Wang P'u** 王溥 (T. 齊物). A.D. 922—982. A native of Ping-chou in Chihli, who graduated as *chin shih* in 948 and was appointed to the Imperial Library. He was a fine scholar and a great collector of books, and rose to be Minister of State under the Emperor Shih Tsung of the Later Chou dynasty. He was subsequently promoted to high office under the first two Emperors of the Sung dynasty, being ennobled in 976 as Duke. He was

noted for his filial piety, and would wait on his father, a petty officer, at feasts. Canonised as 文獻.

Wang Sêng-pien 王僧辯 (T. 君才). Died A.D. 555. The 2217
son of a high military official, who had risen to be Prefect at 新蔡 Hsin-ts'ai in Honan when Hou Ching revolted. Taking the field, he stubbornly defended Pa-ling in Hunan and so broke the rebel's power. Honours were showered upon him, and in 554 he became Commander-in-chief. He accepted the Prince known as Chêng-yang Hou, to the exclusion of the Emperor Ching Ti. This vacillating policy was disapproved of by Ch'ên Pa-hsien, who surprised and put him to death, thus removing a dangerous rival.

Wang Shang 王商 (T. 子威). 1st cent. B.C. A native of 2218
鄳吾 Li-wu in Chihli, who inherited a Marquisate from his father and rose to high office under the Emperor Ch'êng Ti of the Han dynasty. He was 8 feet in height, and of such martial appearance as to strike terror into the heart of the Khan of the Hsiung-nu, who had come to Court. On one occasion there was a wild report of a great flood which was to overwhelm the empire; whereupon Wang Fêng advised the Empress Dowager and the Emperor to get on board ship at once. But Wang Shang declared that the story was only idle gossip, and as such turned out to be the case, Wang Fêng was put to shame. Wang Shang then became an object of jealousy to Wang Fêng, who after failing to establish a trivial charge, seized on the occurrence of an eclipse of the sun to impeach him for disloyalty. His seal and insignia of office were taken from him, at which he was so chagrined that he vomited blood for three days and died. Canonised as 房.

Wang Shên-chih 王審知 (T. 信通). A.D. 862—925. A 2219
native of 固始 Ku-shih in Honan, who in 896 succeeded his brother, an ex-chieftain of banditti, as Governor of Fuhkien. He was noted for his handsome appearance, his prominent nose and

square mouth; and he usually rode a white horse, from which he came to be known as 白馬三郎. When the T'ang dynasty collapsed, the first Emperor of the Later Liang dynasty ennobled him as Prince of Min, nominally as a reward for his excellent administration, in consequence of which the 甘棠港 Kan-t'ang Channel is said to have been miraculously opened at the mouth of the Min river. He continued however to send annual tribute to Yang Hsing-mi. Canonised as 忠懿, and afterwards, by his son Wang Lin, as 昭武孝皇帝.

2220 **Wang Shih-chêng** 王世貞 (T. 元美. H. 鳳州). A.D. 1526—1593. A native of 太倉 T'ai-ts'ang in Kiangsu, who graduated as *chin shih* in 1547 and entered the public service. He espoused the cause of the patriot Yang Chi-shêng, sending him medicines while in prison and burying his body after execution. This brought him into disfavour with Yen Sung; and upon the unsuccessful military operations of his father, 王忬 Wang Yü, it was at Yen Sung's instigation that the latter was impeached and in 1560 put to death. Through the entreaties of himself and his brother, his father's rank was in 1567 posthumously restored to him; but he was disgusted with official life, and wished to have done with it. He was however persuaded to take office, and rose to high rank under the Emperor Shên Tsung. He was ultimately promoted to be President of the Board of Punishments, but his appointment was opposed on the ground that he had previously been cashiered over some paltry business, and he retired on the plea of ill-health.

2221 **Wang Shih-chêng** 王士禎 (T. 貽上. H. 院亭 and 漁洋山人). A.D. 1634—1711. Graduated as *chin shih* in 1658, and by 1699 had risen to be President of the Board of Punishments. In 1704 he was cashiered, but in 1710 his rank was restored. He was a great traveller, being sent several times on Imperial sacrificial

missions; and his careful observations while thus employed supplied both subjects and local colouring for his poems, which were issued under the title of 漁洋詩話. His best known work is the 精華錄, which was reprinted as late as 1894. His 池北偶談, which is a general literary miscellany, is perhaps more interesting to foreigners, containing as it does references to the presentation of tribute by western nations. Besides these, he published many notes of travel and biography, and also an edition of the poets of the T'ang dynasty. In social life he was noted for his love of wine and good company. Canonised as 文簡.

Wang Shih-ch'ung 王世充 (T. 行滿). Died A.D. 621. 2222
Son of a native of Turkestan, who adopted the name of his mother's second husband. He entered the public service through the Body-Guard and in 605 became Vice President of the Board of Revenue. Entrusted with the defence of the capital against Li Mi, he struggled bravely in spite of several defeats. In 618, fearing the jealousy of the courtiers, he seized the capital and assumed sole control of the government, inflicting a severe defeat on Li Mi whose army was exhausted by its pursuit of Yü-wên Hua-chi. In the following year he compelled his sovereign to abdicate in his favour, and set up the Principality of 鄭 Chêng; but in 621 he was attacked by Li Shih-min, and being unable either to resist or to obtain assistance from Tou Chien-tê, he prepared to surrender, when he was slain by an officer whose father he had executed.

Wang Shih-lu 王士錄 (T. 子底. H. 西樵). Died A.D. 2223
1672. Brother of Wang Shih-chêng. Graduated in 1659, and was dismissed from the public service in 1663. Famous as an historical critic and an antiquarian. He wrote the 然脂集例, a treatise on what women should learn, being the appendix to a projected work on the writings of female authors.

Wang Shou-jen 王守仁 (T. 伯安. H. 陽明). A.D. 2224

1472—1528. A native of Yü-yao in Chehkiang, who graduated as *chin shih* in 1499 and entered upon a public career. But he soon incurred the displeasure of the then powerful 劉瑾 Liu Chin, and was actually bambooed and dismissed to a petty office in Kueichou. There he set to work to civilise the savages until the death of Liu Chin in 1510, when he was recalled and appointed to several high posts. In 1519 he subdued an insurrection in Kiangsi (see *Ch'ên Hao*), and in 1527 he conducted a successful campaign against the wild tribes of Kuangsi, for which services he was made President of the Board of War and ennobled as Earl. The envy and malice of rivals, coupled with ill-health, caused him to resign, but he died before he reached home. He achieved considerable distinction as a speculative philosopher, and his literary remains, including poems, essays etc., have been published under the title of 王陽明集. He was canonised as 文成, and in 1584 his tablet was placed in the Confucian Temple.

2225 **Wang Shu** 望舒. The fabled charioteer of the moon.

2226 **Wang Shu** 王恕 (T. 宗貫). A.D. 1416—1508. A native of 三原 San-yüan in Shensi, who graduated as *chin shih* in 1448 and rose to the highest offices of State. His career however was a chequered one. His protests against the outrages of eunuch commissions, which were sent out to obtain flowers, animals, and rarities for the palace, and against the favour shown to Buddhism, coupled with his defence of innocent officials, gained him a great name, expressed in the popular saying that "the two capitals have a dozen Boards but only one Wang Shu." In 1486 the Emperor, backed by Wang's numerous and influential foes, ordered him to retire; but in 1488 the new monarch Hsiao Tsung recalled him as President of the Board of Civil Office. Liu Chi, fearing him as a rival, secretly checked his schemes of reform; the Emperor however, in spite of his strong remonstrance against the employment of

eunuchs, kept him in office until 1493, when he was denounced for wrongful selection of officials and rebuked for love of notoriety. He is said to have habitually eaten enough for two men, even up to his death, which came upon him as he was sitting alone in his chair. He, 彭韶 P'êng Shao, and Ho Ch'iao-hsin, are known as the 三老 Three Old Men. Canonised as 端毅.

Wang Su 王肅 (T. 子雍). Died A.D. 256. Son of Wang Lang. He rose to high office under the Wei dynasty and was distinguished as a profound scholar. Besides editing his father's work on the *Canon of Changes*, he wrote and published many volumes of classical commentaries. He is also said to have found the text of the 孔子家語 *Family Sayings of Confucius* in the house of a descendant of the Sage, and to have published it in A.D. 240; but the generally received opinion among scholars is that he wrote the work himself. Canonised as 景. 2227

Wang Su 王肅 (T. 恭懿). A.D. 464—501. A native of Lin-i in Shantung, whose father was Chamberlain under Hsiao Tsê, second Emperor of the Southern Ch'i dynasty, and was put to death in 491. He fled to the Northern Wei Court, and the Emperor Hsiao Wên Ti, compassionating his misfortune and finding him to be a man of parts, appointed him to a high military command, in which capacity he did good service, finally taking alive 蕭懿 Hsiao I, elder brother of Hsiao Tsê, and 李叔獻 Li Shu-hsien, and causing them to be executed. For these services he was ennobled as Marquis and advanced to be Governor of Yang-chou. He is noted for his love for koumiss, of which, he told the Emperor, tea is only fit to be the slave. Canonised as 宣簡. 2228

Wang-sun Chia 王孫賈. A native of the Ch'i State, who served with Prince 湣 Min on his campaign against 淖齒 Nao Ch'ih of the Ch'u State. When the Prince was lost, he returned home; but his mother said, "If you went out in the morning and 2229

came back in the evening, I used to watch for you at the house-door; and if you went out in the evening and did not return, I used to watch for you at the village gate. But now that you do not know where the Prince is, why do you come back?" Wang forthwith set off in pursuit of Nao Ch'ih, slew him, and set Prince Min's son on his father's throne.

2230 **Wang Tan** 王旦 (T. 子明). A.D. 957—1017. Son of Wang Hu. He graduated as *chin shih* in 980 and rose to be a Minister of State, though not actually a model of probity. On one occasion, when Wang Ch'in-jo was urging the Emperor to perform the great sacrifices to heaven and earth, it was very important to secure Wang's acquiescence. Accordingly, as soon as he had signified a conditional approval, the Emperor invited him to a feast, and on his departure presented him with several bottles, saying, "This is a very fine kind of wine; take it and divide it amongst your family." On opening the bottles, he found them full of pearls. He kept the pearls, and made no opposition to the sacrifices. He was ennobled as Duke, and canonised as 文正.

2231 **Wang T'an-shih** 王坦之 (T. 文度). 4th cent. A.D. An official who rose to high office under the Emperor Chien Wên of the Chin dynasty. He served under Huan Wên; and upon the death of the Emperor in A.D. 373 he became joint guardian, together with Hsieh An, of the young Emperor Hsiao Wu. He had once occasion to reprove Hsieh An for tolerating sounds of music and singing during the period of mourning, contrary to Confucian principles. He himself was very fond of *wei ch'i*, and is said to have originated the phrase 手談 "talking with the hand," as applied to that game. Late in life he took up with a Buddhist priest, and had long conversations upon a future life, its rewards and punishments. It was finally agreed between them that whoever should die first was to return to the world and enlighten the

survivor. About a year afterwards the priest suddenly appeared before him and said, "I have lately died. The joys and sorrows of the next world are realities. Hasten to repent, that you may pass into the ranks of the blest." With these words the priest vanished, and ere long Wang had followed him to the grave. Canonised as 獻.

Wang Tao 王導 (T. 茂弘 and 阿龍). Died A.D. 330. 2232
A native of Lin-i in Shantung. He was a precocious youth, and it was said of him at fourteen years of age that he was the stuff of which leaders are made. He attached himself to the fortunes of the Prince of Lang-yeh, and materially aided in placing his friend and master on the throne as the Emperor Yüan Ti of the E. Chin dynasty. The latter made him his chief Minister, and even invited him, in the presence of all the Court, to share the Imperial dais, an offer which Wang Tao modestly and wisely declined. When the empire was at peace he turned his energies towards education of the people, and found in the Emperor a willing coadjutor. But Liu Wei was gradually supplanting him in the confidence of his master; and when his cousin, Wang Tun, broke into rebellion, Liu proposed that all the Wang family should be put to death. Old friendship however prevailed, and the Emperor actually dispatched Wang Tao to aid in chastising his refractory relative. He was one of the guardians of the young Emperor Ming Ti, who succeeded to the throne in A.D. 317 and who always treated him with the utmost deference. His personality was one to inspire confidence, and he was popularly known as 仲父 "Our father's younger brother." In the early days of Yüan Ti's reign, before his power was consolidated, 桓彝 Huan I, the father of Huan Wên, is reported to have said, "I have just seen Kuan I-wu (meaning Wang Tao), and I have no further anxiety." Hence he is sometimes spoken of as 江左夷吾 the

I-wu of the Left Bank, *i. e.* of the Yang-tsze. On one occasion, about the same date, the treasury was all but exhausted. There was nothing in it but several thousand pieces of a very coarse cloth. Wang Tao and a few other leading men took to wearing clothes made of this stuff, the result being that it became very fashionable and the treasury store was disposed of at a large profit. Canonised as 獻.

2233 **Wang Tê-yung** 王德用. A.D. 979–1058. The son of a frontier official, who served under his father and distinguished himself upon the battle-field at the early age of seventeen. He subsequently rose to high military rank, and was employed against the Kitan Tartars who stood in the greatest dread of his prowess. On one occasion, instead of killing a Kitan spy, he held a grand review, and after having exhibited the perfect discipline of his troops, sent the spy back to report to the enemy who immediately sued for peace. Later in life he became a Minister of State and senior tutor to the Heir Apparent. He was remarkable for his black face, especially since from his neck downwards his skin was quite fair; hence he came to be known as Black Wang the Minister. In 1264, on the occasion of the Emperor's birthday, a certain 乾元節 Ch'ien Yüan-chieh was among the officials present. The Kitan envoy pointed towards him and said to the interpreter, "Has Black Wang the Minister come to life again?" (see *Yin Chi-lun*). He was ennobled as Duke, and canonised as 武恭.

2234 **Wang T'ing-chen** 汪廷珍 (T. 瑟庵). Died A.D. 1828. A native of Shan-yang in Kiangsu, who graduated as second *chin shih* in 1789 and soon earned a wide reputation for uprightness. He was one of the tutors of the Emperor Tao Kuang; and in 1822 his Majesty publicly acknowledged the vast benefit he had derived from his teaching, appointed him an Assistant Grand Secretary, and at his death paid his family a personal visit of condolence. Author

of a collection of verses and essays, entitled 實事求是齋詩文集. Canonised as 文端.

Wang Ts'an 王粲 (T. 仲宣). A.D. 177—217. A native of 高平 Kao-p'ing in Kiangsu, who as a mere youth was said to have astonished Tung Cho by his powers; so much so that on one occasion the latter ran out to meet him with his shoes on the wrong way, in his hurry to welcome the clever boy. He attracted the notice of Ts'ai Yung, who acknowledged his superiority, and received an appointment in the palace, but was prevented from taking it up by the disturbances which prevailed. He then sought refuge with Liu Piao, and on the death of the latter prevailed upon his son to join Ts'ao Ts'ao. For this Ts'ao Ts'ao gave him a high post and ennobled him as Marquis. He was a man of wide learning and ranked as one of the Seven Scholars of the Chien-an period (see *Hsü Kan*). A brilliant poet, he wrote a large work on the art, entitled 詩賦論議垂. His best known poem is the 登樓賦, which contains the fine passage, 2235

> A lovely land! .... I could not bear,
> If not mine own, to linger there.

Wang Tsao 汪藻 (T. 彥章). Died A.D. 1155. A native of 德興 Tê-hsing in Kiangsi, who graduated as *chin shih* and distinguished himself by his congratulatory ode on the accession to power of the Emperor Hui Tsung. From this time his literary reputation increased, and he and 胡伸 Hu Shên came to be known as the 二寶 Two Jewels of the east bank of the river. He held various high appointments, and in 1131 was employed in reforming the calendar; however in 1133 he fell a victim to political intrigue and was cashiered. 2236

Wang Ts'êng 王曾 (T. 孝先). Died A.D. 1038. A native of I-tu in Shantung, who distinguished himself by taking the first place at each of the public examinations. A friend was congratulating 2237

him, saying, "Now you are provided for;" but Wang replied, "My ambition is not limited to food and clothing." When the great Yang I saw his poetry he said, "This man will be of some use." By the accession of the Emperor Jen Tsung in 1023 he had risen to be President of the Board of Rites; and he used his influence to prevent the Empress Dowager, known as 劉后, from interfering in the government, urging her to yield the direction of affairs to her son. She became at once his bitter enemy; and when the costly palace built by the late Emperor was burnt to the ground and all its treasures destroyed, she took advantage of this calamity to get him dismissed to the provinces. By 1034 he was once more restored to high favour, and in 1035 was appointed Lord Chamberlain and ennobled as Duke. In the winter of 1038 a meteor fell into his bedchamber. His terrified servants rushed to tell him. "A month hence," said he, "you will understand." It was a presage of death. Canonised as 文正.

2238 **Wang Tun** 王敦 (T. 處仲). Died A.D. 324. A cousin of Wang Tao, and son-in-law of the Emperor Wu Ti of the Chin dynasty. He was for a time Governor of 青 Ch'ing-chou in Shantung; and later on, as Governor of Yang-chou in Kiangsu, he crushed 華軼 Hua Chih and other rebels. In 317 he became Commander-in-chief and Governor of Chiang-chou in Hupeh, after which he aspired to be sole Minister. The Emperor Yüan Ti, fearing his ambition, sought the help of 劉隗 Liu Wei; whereupon Wang Tun, after vainly attempting to compass his rival's assassination, threw off his allegiance and began to pillage far and wide, holding his own with ease against the Imperial armies. On the accession of Ming Ti in 323 he was recalled to Court, loaded with honours, and again appointed Governor of Yang-chou. This only made him still more haughty and overbearing. He built a splendid palace and increased his revenues by the illegal seizure of land.

When he fell ill the Emperor sent Wang Tao and Yü Liang to chastise him. Too weak to take the field in person, Wang Tun set his elder brother at the head of 30,000 troops; but they were routed at 越城 Yüeh-ch'êng in Chehkiang, and his other forces were beaten before Nanking (see *Wên Ch'iao*). His own death put an end to the struggle, for his brother and son fled at once into Hupeh where they both met their end by drowning. His own tomb was opened and the head was struck off the corpse. It is said of him that whenever he got drunk he used to take an iron sceptre and beat time upon an earthenware spittoon, singing, "The old steed is in the stable, yet in spirit he is still good for a thousand *li*; the warrior's life is drawing to a close, yet his courage is still undaunted." By the time the song was finished the spittoon was in pieces.

Wang T'ung 王通 (T. 仲淹). A.D. 583—616. Elder brother 2239
of Wang Chi. In his youth he was such an ardent student that for six years he never took off his clothes. At the age of nineteen he proposed twelve "plans to secure tranquillity" to the empire; and when these were not accepted he retired to a retreat in the country, whither crowds of disciples flocked to hear his teachings. Yang Su made him an offer of official employment, but this was proudly declined. Of his works, only the 中說 survives. Some of his sayings are still quoted; *e. g.* that in a country where there are no pardons the penalties must be just, and in one where the taxes are heavy wealth is sure to decrease. He was canonised by his followers as 文中子, and in 1530 his tablet was placed in the Confucian Temple.

Wang Tzŭ-ch'iao 王子喬. 6th cent. B.C. Eldest son of king 2240
靈 Ling of the Chou dynasty. He studied the black art for 30 years under a magician named 浮丘公 Fou-ch'iu Kung. One day he sent a message to his family to say that on the 7th of the 7th moon he would appear to them; and on the appointed

day he was seen riding through the air on a white crane, with which he ascended to heaven and became an Immortal. Also known as 王子晉.

2241 **Wang Wei** 王維 (T. 摩詰. H. 輞川). A.D. 699—759. A native of T'ai-yüan in Shansi, who graduated as *chin shih* in 721. He became famous both as a poet and a physician, and in these capacities attracted the notice of the Emperor Hsüan Tsung, who made him an Assistant Minister. Hence he is often spoken of as 王右丞. He was subsequently carried off to Lo-yang by the rebel An Lu-shan, who declared he wished to see what sort of an animal a poet was. There he remained, forced to act as Censor, until the death of his captor, when he was at first imprisoned but afterwards re-appointed by the Emperor Su Tsung. This result was chiefly due to the influence of his brother Wang Chin, who held high office and offered to sacrifice his own career to save his brother. He retired however ere long into seclusion, and ended his days weaving the exquisite poems which have immortalised him, amid the joys of the country and the repose of a scholar's life, and with the consolations offered by the religion of Buddha in which he was a firm believer. Losing his wife when he was only 31, he did not marry again, but lived alone for the last thirty years; and when his mother died, he turned his famous retreat, after which he is sometimes called (as above), into a Buddhist monastery, and near by he himself lies buried.

2242 **Wang Wên-chih** 王文治 (T. 禹卿. H. 夢樓). A.D 1730—1802. A native of Kiangsu, who began life as a boatman and is said to have used a punt-pole made of iron. He graduated as third *chin shih* in 1770, and served for a time as Prefect of Liu-an. He accompanied a friend on a mission to Loochoo, and specimens of his handwriting are said to be still treasured there. He wrote the 快雨堂題跋, a criticism of specimens of writing

and painting, ancient and modern. His poems also are much admired. He was devoted to music and spent large sums upon singers.

Wang Wên-hsiung 王文雄 (T. 叔師). Died A.D. 1800 2243

A native of 玉屏 Yü-p'ing in Kueichou, who rose from the ranks, owing to his valour in the Burmese and second Chin-ch'uan wars, to be Commander-in-chief in Shensi. He was engaged from 1796 until his death in fighting the insurgents of Hupeh, Ssŭch'uan, Kansuh, and Shensi. At length, surrounded by a vastly superior force, he was overwhelmed and slain. In the following year the rebel leader who had defeated him was himself captured, whereupon the Emperor directed that the head of the latter should be struck off and sent to the tomb of Wang Wên-hsiung in Kueichou, as an expiatory offering to his loyal spirit. He was included in the Temple of Worthies, and canonised as 壯節.

Wang Yao-ch'ên 王堯臣 (T. 伯庸). A.D. 1001–1056. 2244

A statesman and scholar of the Sung dynasty, who graduated as first *chin shih* and after distinguishing himself during the rebellion of Chao Yüan-hao in 1034, rose to be President of the Board of Civil Office. Canonised as 文安, changed in 1080 to 文忠, as a reward for having supported the claims of the Emperor Ying Tsung.

Wang Yen 王衍 (T. 夷甫. H. 風鑑). A.D. 256–311. 2245

Brother to Wang Jung. His great abilities attracted the notice of Shan T'ao, and Wang Jung declared to the Emperor Wu Ti of the Chin dynasty that only among the men of old was his peer to be found. He was famous as a brilliant talker, especially on Taoism; and in conversation he used to wave a yak's tail set in a jade handle, as it were to guide the herd. As Magistrate of 元城 Yüan-ch'êng in Chihli, he practised with great success the *laissez-faire* policy taught by Lao Tzŭ. From his habit of making unauthorised emendations in the Taoist classics, he was popularly said to have "orpiment in his mouth," meaning that he did not wait to smear

it on the paper as usual of old when any correction had to be made in a written document. He was so disgusted with his wife's avarice that he even refused to utter the word "money;" and when she strewed *cash* around his bed so as to block the way, he called out to the servant to take away "this filthy stuff." After rising to be Governor of Honan, he retired on the plea of ill-health. Later on he held high military command under the Prince of Ch'êng-tu, but was ultimately defeated and put to death by Shih Lo.

2246 **Wang Yen** 王衍 (T. 化源). A.D. 854—925. Eleventh son of Wang Chien, whom he succeeded in 918 as second sovereign of the Earlier Shu State. He had a square-shaped face, with a large mouth; his hands hung below his knees, and his ears were enormous. He neglected his duties, and gave himself up, together with his Ministers, to sensual indulgence. Threatened by the army of the Later T'ang dynasty, he surrendered, but was put to death. Known in history as 後主.

2247 **Wang Yen-chang** 王彥章 (T. 子明). A.D. 862—922. A native of 壽昌 Shou-ch'ang in Chehkiang, who rose under the second Emperor of the Later Liang dynasty to be Governor of 澶 T'an-chou. He was a very powerful and courageous man. He could run barefoot over brambles for a hundred paces. He could ride at full gallop, brandishing an iron spear which another man could not even lift; hence he received the sobriquet of 王鐵鎗 Wang of the Iron Spear. In the struggle for empire with the Later Chins which now raged, the latter took T'an-chou and captured Wang's wife and children. They were carried away to T'ai-yüan in Shansi and treated with great consideration, and a messenger was dispatched to invite Wang to join them. To this he replied by beheading the messenger who attempted to tamper with his loyalty. Shortly afterwards he was impeached and retired into private life. He was sent for again in 922 when the Chins had created a panic by their successes,

and promised the Emperor that in three days he would make them "laugh the other side of their mouth," a promise which he succeeded in keeping. He was however defeated by the first Emperor of the Later T'ang dynasty. and being impeached by his second in command for making light of the enemy., again went into retirement. From this he was once more summoned to oppose the T'angs: and after a desperate conflict, he was a second time defeated. He was severely wounded with a lance by the T'ang general 夏魯奇 Hsia Lu-ch'i; his horse fell under him, and he was taken prisoner. The Emperor, admiring his bravery, sent Li Ssŭ-yüan, his successor. on the throne, to conciliate the fallen hero; but Wang received him with curses and revilings, calling him by his Turkic name, whereupon he was put to death.

Wang Yen-chêng 王延政. Brother to Wang Yen-hsi, whom 2248
he succeeded in 944 as sixth and last ruler of the Min Principality. Shortly after the accession of the latter in 939, when Governor of Chien-chou, he had occasion to write to him and reproach him for his cruelty and licentiousness. This caused a breach between the two, and Wang Yen-hsi sent an army to chastise him. This army was however put to the rout, and Wang Yen-chêng shook off his allegiance and proclaimed himself king of 殷 Yin. In 945 he surrendered to Li Ching of the Southern T'ang State, and was sent to Nanking with the title of 鄱陽王.

Wang Yen-han 王延翰 (T. 子逸). Died A.D. 927. Eldest 2249
son of Wang Shên-chih, whom he succeeded in 925 as second ruler of the Min Principality, subsequently proclaiming himself an independent king. He was a tall young fellow, with a skin "as white as jade," and he had a very ugly wife. Accordingly he selected a number of beautiful concubines, but of these no less than 87 died in one year, evidently the victims of his jealous wife. At length she fell ill, and was so frightened by the ghosts of the

dead girls that she too died. He himself was assassinated by his own brother Wang Lin, acting in concert with Wang Yen-ping, an adopted son of Wang Shên-chih, who was Governor of Chien-chou, and left his post on purpose to share in the bloody deed.

2250 **Wang Yen-hsi** 王延曦. Died A.D. 944. Youngest son of Wang Shên-chih. In 939 he succeeded his nephew Wang Ch'ang as fifth ruler of the Min Principality, and sent tribute to the House of Chin. He disgusted his subjects by his cruelty and immorality, and was at length assassinated by 連重遇 Lien Ch'ung-yu (see *Wang Ch'ang*), whose fears had been aroused by the wife of Wang Yen-hsi, jealous of a favourite concubine and anxious to get rid of her husband and set her son on the throne. Canonised as 景宗.

2251 **Wang Yen-ping** 王延稟. Died A.D. 931. The adopted son of Wang Shên-chih, his real name being 周彥琛 Chou Yen-shên. He was blind of one eye, and was familiarly known as the One-eyed Dragon. When Governor of Chien-chou he aided Wang Lin in getting rid of Wang Yen-han, and on his departure after the deed was done he advised the former to behave himself and not make it necessary for him to return. Later on he threw off his allegiance, but was defeated and captured by stratagem, Wang Lin's general treacherously exhibiting a white flag in token of surrender. "You see," said Wang Lin in mockery, "that I cannot have been behaving myself," and immediately ordered him off to execution. His fate was attributed to the murder in his early days of a harmless Buddhist priest, who had been born again into the world under the guise of Wang Lin. Canonised as 武平威肅王.

2252 **Wang Yin-chih** 王引之 (T. 伯申). 18th and 19th cent. A.D. Graduated third at the Palace Examination of 1799, and rose to be President of the Board of Rites. He and his father,

王念孫 Wang Nien-sun, are notable for having recognised the frequent use in the Classics and ancient writings of characters employed for others on the strength of similarity of sound, and for having advocated recourse to the Han as well as the Sung commentators in order to elucidate the canonical texts. Canonised as 文簡.

Wang Ying-lin 王應麟 (T. 伯厚). A.D. 1223—1296. A 2253
native of the Ningpo Prefecture in Chehkiang. At nine years of age he possessed a good knowledge of the Classics, and in 1241 he graduated as *chin shih*. After holding several posts, he was summoned by the Emperor in 1256 to examine the papers of the candidates for the final degree. Upon completion of this task, his Majesty, who looked over the essays, was so struck by that of the seventh man on the list that he wished to place him first. Wang reconsidered his decision, and readily admitted the justice of the Emperor's suggestion; and when the name of the Senior Wrangler was read out, it was that of Wên T'ien-hsiang. Later on he got into trouble from using too great freedom of speech, especially in connection with the appearance of a comet in 1264. He rose however under the Emperor Tu Tsung to be President of the Board of Rites, retiring, disheartened, in 1276. A voluminous writer, he produced over 20 works on classical and educational subjects. The most important of these is an extensive and valuable encyclopædia, known as the 玉海. The authorship of the 三字經 *Trimetrical Classic*, a famous primer for schoolboys, has also been attributed to him, but this claim has been disputed. Some maintain that the book was written by 梁應升 Liang Ying-shêng of the Ming dynasty, inasmuch as a copy was discovered bearing his name as the author and containing a preface by 傅光宅 Fu Kuang-tsê. In this there are 8 lines not found in other editions, and 19 dynasties instead of 17 only.

2254 **Wang Yü-ch'êng** 王禹稱 (T. 元之). Died A.D. 1001. The son of a miller at 鉅野 Chü-yeh in Shantung. While only 9 years of age he attracted the notice of the scholar and statesman 畢士安 Pi Shih-an, and was educated with the latter's children. On one occasion his patron inscribed on a vase a line for which none of the scholars of the neighbourhood had been able to compose a suitable antithesis, *viz*:

A parrot, although it talks, is not equal to a phœnix.

No sooner however did little Wang see it than he wrote underneath,

A spider, although it spins, is not equal to a silkworm.

He graduated as *chin shih* in 988, and subsequently filled many high posts in which he distinguished himself by boldness and freedom of speech.

2255 **Wang Yu-t'un** 汪由敦 (T. 師茗. H. 謹堂). Died A.D. 1758. A native of 休甯 Hsiu-ning in Anhui, who graduated as *chin shih* in 1724, and twenty years later was a Minister of the Grand Council, drafting all the Decrees issued during the war in Chin-ch'uan and also copying out the Emperor's poems. His writing was so much admired by Ch'ien Lung that he had specimens of his calligraphy cut on stone tablets and published under the title of 時晴齋法帖. Canonised as 文端, and included in the Temple of Worthies. See *Chang Chao*.

2256 **Wang Yüan** 王遠 (T. 方平). 2nd cent. A.D. Brother of Ma Ku, and like his sister skilled in the black art. As an astrologer he gained some reputation under the Emperor Huan Ti of the Han dynasty, and rose to high official rank. Three days after death his corpse disappeared. See *Ts'ai Ching*.

2257 **Wang Yüan** 汪琬 (T. 若文. H. 鈍菴). A.D. 1620—1686. A native of Kiangsu, who distinguished himself as an enthusiastic student of ancient literature. He served in the Boards of Punishment

and War, and was for a short time employed upon the *History of the Ming Dynasty*. His works are entitled 堯峯文集, from the sobriquet by which he was popularly known.

Wang Yüan-chao 王元照 (T. 鑑). A painter who could 2258
paint fans hanging upon walls, so skilfully that strangers would often try to take them down.

Wang Yüeh 王悅 (T. 長豫). Eldest son of Wang Tao, 2259
whom he predeceased. He was a very clever youth, and quite a match for the latter in *wei ch'i*, which they used to play together. He was carefully brought up, and the servants had orders from the thrifty father not to let him know that even rotten fruit was ever thrown away. Canonised as 貞. See *Wang Hsi-chih*.

Wang Yüeh 王越 (T. 世昌). A.D. 1424—1498. A native 2260
of Honan, who graduated in 1451 and rose by 1471 to be General Superintendent of the West, his chief care being the powerful freebooters of 河套 Ho-t'ao. In 1474 he threw up his post in disgust at the poor rewards bestowed on himself and his officers. Returning to Court, he allied himself with Wang Chih, and so obtained charge of the Board of War. In 1480 he and his ally were sent to repel fresh incursions on the western frontier, and for successes in that and the next two years he was ennobled as Earl; but in 1483 Wang Chih fell, and Wang Yüeh was cashiered and placed under restraint. He was re-instated by the Emperor Hsiao Tsung, but in 1494 charges of injustice compelled him to retire. In 1497 he was placed in charge of the north-west, and upon the fall of his eunuch ally Li Kuang, he was again denounced and died at Kan-chou. Canonised as 襄敏.

Wang Yün 王允 (T. 子師). Died A.D. 193. A native of 2261
T'ai-yüan in Shansi, who attracted the notice of Kuo T'ai, the two becoming fast friends. At nineteen years of age he already held a responsible official position, and in 184 became Governor of

Yü-chou. He then incurred the animosity of the eunuch Chang Jang in connection with the Yellow Turban rebels with whom Chang was said to be in collusion, and he was forced to flee for safety into concealment and to live under an assumed name. Upon the accession of the Emperor Hsien Ti in 190 he returned and was restored to high office, but disgusted with the outrageous behaviour of Tung Cho he prevailed upon Lü Pu (see *Tiao Ch'an*) to assassinate him. The result was that Tung Cho's party, headed by 李傕 Li Ts'ui, broke into open rebellion, and Wang Yün was captured and put to death together with all his family.

2262 **Wang Yün** 王藴 (T. 叔仁). A.D. 330–384. An official of the Chin dynasty, who first distinguished himself as Governor of Wu-hsing, where during a severe famine he boldly spent public funds in relieving the starving poor before he had received authority to do so. "While I am waiting," he said, "the people will perish; and there is no discredit in being punished for a righteous act." For this he was promptly cashiered; however on the petition of the gentry of the district he received another appointment. His daughter then became consort of the Emperor Hsiao Wu Ti, and in order to escape suspicion he insisted on being sent to a provincial post. He had always been a hard drinker, and henceforth was very seldom sober; yet in spite of this failing he was always extremely popular.

2263 **Wei Chao** 韋肇. 8th cent. A.D. A scholar of the T'ang dynasty, who when he graduated as *chin shih* inscribed his name on the 雁塔 Goose Pagoda at 曲江 Ch'ü-chiang in Kuangtung, a custom which afterwards became universal. He rose to be a secretary in the Grand Council, but fell under the displeasure of Yüan Tsai. Upon the death of the latter in 777 he was appointed Vice President in the Board of Civil Office.

2264 **Wei Chêng** 魏徵 (T. 玄成). A.D. 581–643. A native of

曲城 Ch'ü-ch'êng in Chihli, who was left an orphan at an early age and devoted himself with such zeal to literature that he soon took a foremost place among the scholars of his day. Joining the fortunes of Li Yüan, he greatly distinguished himself as a general; and when the former mounted the throne as first Emperor of the T'ang dynasty, Wei Chêng became his trusted counsellor. On the abdication of the father he continued in the service of the son, who accepted his reproofs with marvellous equanimity. He seemed to possess the art of making censure seem palatable, and the Emperor declared that his very remonstrances savoured of flattery. In 626 he joined the Council of State. He was appointed President of the Commission for drawing up the *History of the Sui Dynasty*, and in addition to this he was a poet of no mean order. He was ennobled as Duke, and his portrait was one of the twenty-four in the 凌烟閣 gallery founded by the second Emperor of the T'ang dynasty. At his death his widow declined a public funeral as contrary to his known views, and he was buried simply. The Emperor said, "You may use copper as a mirror for the person; you may use the past as a mirror for politics; and you may use man as a mirror to guide one's judgment in ordinary affairs. These three mirrors I have always carefully cherished; but now that Wei Chêng is gone, I have lost one of them." Canonised as 文貞

Wei Chieh 衛玠 (T. 叔寶). A.D. 286–312. Son of Wei Huan, and popularly known as 璧人 The Jewel. At the age of five he was so beautiful that when he went to market in a goat-carriage the people all thought he was a supernatural being. After many times refusing to take office he at length joined the establishment of the Heir Apparent, but during the political troubles which ensued (see *Ssŭ-ma Chih*) he fled with his family to Nanking. The populace, who had heard of his great beauty, crowded round him in such numbers that he was positively "seen to death." 2265

2266 **Wei Chien** 韋堅 (T. 子全). 8th cent. A.D. A native of Wan-nien in Shensi, who married a relative of Li Lin-fu and through the influence of that powerful Minister rose to be President of the Board of Punishments. Li however soon became jealous of his influence at Court, and found means to accuse him of conspiring to set the Heir Apparent on the throne; upon which he was first banished, and then a Censor was sent to put him to death.

2267 **Wei-ch'ih Kung** 尉遲恭 (T. 敬德). A.D. 585—658. A native of 善陽 Shan-yang in Shansi, who attached himself to the fortunes of Li Shih-min, afterwards second Emperor of the T'ang dynasty. He aided in crushing Wang Shih-ch'ung and other rebels; and on one occasion saved his chief's life by jumping on his horse and transfixing with his lance the rebel leader 單雄信 Shan Hsiung-hsin, who was on the point of slaying the future monarch. He subsequently served against the Turkic tribes, and rose to high rank, being finally ennobled as Duke. By some he is said to have been a blacksmith in early life, and is still worshipped as the God of Blacksmiths. Canonised as 忠武. See *Ch'in Ch'iung.*

2268 **Wei Ch'ing** 衛青 (T. 仲卿). Died B.C. 106. A native of P'ing-yang, originally named 鄭 Chêng. His sister, 子夫 Tzŭ-fu, was a singing-girl in the establishment of the Princess of P'ing-yang, sister to the Emperor; and it was while listening to her singing that his Majesty was captivated by her "glossy hair and gleaming teeth." She was taken into the Imperial seraglio, and her brother was raised in B.C. 139 to the rank of Grand Chamberlain. He was subsequently ennobled as Marquis, and employed in high military commands, gaining distinction in no less than seven campaigns against the Hsiung-nu. In B.C. 119, after the suicide of Li Kuang, he was appointed President of the Board of War, jointly with Ho Ch'ü-ping. Canonised as 烈.

2269 **Wei Chuang** 韋莊. A miser of the 10th cent. A.D., who was

so stingy that he even counted the grains of rice for his dinner and weighed the firewood for cooking them.

Wei Chung-hsien 委忠賢. Died A.D. 1627. A native of 2270
肅寧 Su-ning in Chihli, of profligate character, who made himself a eunuch and changed his name to 李進忠 Li Chin-chung. Entering the palace he managed by bribery to get into the service of the mother of the future Emperor Hsi Tsung, and became the paramour of that weak monarch's wet-nurse, K'o Shih. The pair gained the Emperor's affection to an extraordinary degree, and Wei, an ignorant brute, was the real ruler of China during the reign of Hsi Tsung. He always took care to present memorials and other State papers when his Majesty was engrossed in carpentry, and the Emperor would pretend to know all about the question and tell Wei to deal with it. Aided by unworthy Censors, he gradually drove all loyal men from office, and put his opponents to cruel and ignominious deaths. He persuaded Hsi Tsung to enrol a division of eunuch troops, ten thousand strong, armed with muskets; while by causing the Empress to have a miscarriage, his paramour cleared his way to the throne. Many officials espoused his cause, and the infatuated sovereign never wearied of loading him with favours. In 1626 temples were erected to him in all the provinces except Fuhkien, his image received Imperial honours, and he was styled 九千歲 Nine Thousand Years, *i. e.* only one thousand less than the Emperor himself. All successes were ascribed to his influence, a Grand Secretary declaring that his virtue had actually caused the appearance of a "unicorn" in Shantung. In 1627 he was likened in a memorial to Confucius, and it was decreed that he should be worshipped with the Sage in the Imperial Academy. His hopes were overthrown by the death of Hsi Tsung, whose successor promptly dismissed him. He hanged himself to escape trial, and his corpse was disembowelled. His paramour was executed,

and in 1629 nearly 300 persons were convicted and sentenced to varying penalties for being connected with his schemes.

2271 **Wei Fu-jen** 衛夫人 (T. 茂倚). Died A.D. 140. The wife of 李矩 Li Chü, Governor of 汝陰 Ju-yin. She was famous as a calligraphist in the *li* style.

2272 **Wei Hou** 韋后. Died A.D. 711. Consort of the Emperor Chung Tsung of the T'ang dynasty, whom she poisoned in A.D. 710. She made an attempt to seize the throne, but was opposed by the young Prince who afterwards ruled as the Emperor Ming Huang. Her forces were defeated, and she and many of her adherents were put to death.

2273 **Wei Hsi** 魏禧 (T. 冰叔. H. 裕齋). A.D. 1624—1680. The founder of a school of philosophy and history, known as the 易堂九弟子, and composed of a few friends who retired to a hill refuge near Ningpo during the troubles at the close of the Ming dynasty. In 1663 he wandered along the Yang-tsze and the Huai, seeking the acquaintance of noted scholars. In 1678 he was compelled to take office, but was soon allowed to retire and died two years later, his wife starving herself to death thirteen days afterwards. He wrote the 左傳經世, a commentary on the *Spring and Autumn*, the 日錄, a diary, and some essays.

2274 **Wei Hsiang-shu** 魏象樞 (T. 環溪 or 庸齋). A.D. 1616—1686. A native of 蔚 Yü-chou in Chihli, who graduated as *chin shih* in 1646 and was appointed to the Censorate. In 1654 he was degraded with the rest of the Censors for failure to report the misdeeds of the Grand Secretary 陳名夏 Ch'ên Ming-hsia, but was shortly afterwards re-instated. In 1659 he retired to attend upon his aged mother, and for 13 years devoted himself to the study of philosophy. In 1672 he returned to office and in 1678 he was appointed President of the Censorate, a post which he kept at his own request until he retired in ill-health in 1684, after a

life honestly spent in promoting reforms for the good of his country. When first called to office he was loth to undertake its responsibilities, fearing that his salary would be insufficient. His wife's brother allowed him one tael a day, and on that sum he managed to live. Even in his later years of rank and power, simplicity and economy prevailed within his house. He is ranked as the greatest of the 直臣 Upright Officials of the present dynasty. Canonised as 敏果.

Wei Hsiao 隗囂. Died A.D. 33. A native of Ch'êng-chi in Kansuh, who rose in A.D. 23 against the usurper Wang Mang. In a short time he was at the head of a vast force, and established himself in Shensi and Kansuh. The Emperor Kuang Wu Ti induced him to break with Kung-sun Shu in A.D. 28; but a year later he evaded an order to reduce Ssŭch'uan, although his eldest son was then a hostage at Court. In A.D. 30 he openly rebelled; however meeting with small success he threw in his lot with Kung-sun Shu, who ennobled him as Prince. In A.D. 32 the Emperor proceeded against him in person, and he fled west to 鞏昌 Kung-ch'ang Fu where he was besieged. The Ssŭch'uan forces raised the siege, and Wei dogged the retreat of the Han army. Soon afterwards he died. His son 純 Ch'un surrendered, and was carried to the capital. In A.D. 34 he too tried to escape to the Turkic tribes, but was captured and put to death. 2275

Wei Huan 衛瓘 (T. 伯玉). 3rd cent. A.D. A native of 安邑 An-i in Shansi, who rose to high office under the Emperor Hui Ti of the Chin dynasty. When the latter was Heir Apparent, he was looked upon as a young man of small promise. Wei Huan however held a different opinion; and one day, when tipsy, he fell down on his knees before the Prince and essayed to speak his mind. All he could manage was to stroke the couch with his hand and say, "It is a pity your Highness is sitting *here*." The Prince saw the 2276

point, but took no notice, merely telling Wei Huan that he was very drunk indeed. Wei subsequently fell a victim to palace intrigues and the wrath of the Empress 賈后 Chia Hou, who hated his probity and uprightness, and he was put to death together with nine members of his family. Canonised as 成.

2277 **Wei Hung 衛宏** (T. 敬仲). 1st cent. A.D. A native of Tunghai in Kiangsu, who became a devoted student of ancient literature, especially of Mao Ch'ang's text of the *Odes* for which he wrote a preface. He also composed a treatise on the ancient Han ceremonial, and contributed generally to the revival of classical studies. He rose to be a Privy Councillor under the Emperor Kuang Wu Ti.

2278 **Wei I-chieh 魏裔介** (T. 石生. H. 貞奄 and 崑林). A.D. 1616—1686. A native of Chihli, who graduated as *chin shih* in 1646 and served for fourteen years in the Censorate, rising in 1660 to be President of the Board of Civil Office. He persuaded the Emperor Shun Chih not to confine Governorships to Manchus, and introduced many other important reforms. He planned the strategy by which the rebels and partisans of the Ming dynasty in Ssŭch'uan and Kuangsi were reduced to submission. However shortly after the accession of the Emperor K'ang Hsi his enemies succeeded in ousting him from the good graces of his Majesty, and in 1671 he retired into private life, making it a rule never to allude to politics. He was the author of various works on government, metaphysics, and the Classics, and edited new editions of the great commentators. Canonised as 文毅.

2279 **Wei Jan 魏冉**. Died B.C.? 265. A scion of the reigning House of Ch'u, who served the Ch'in State and played a leading part in the aggressive policy which culminated later on in the triumph of the First Emperor. His policy of treachery and force received a check in 298, but five years later he defeated Wei and Han, and in 290 and 289 annexed much of their territory; and

it was then that Prince Chao Hsiang, the son of his half-sister, at his instigation adopted the title of 西帝 Western Emperor. In 278 two new provinces in Hupeh and northern Hunan were carved out of Ch'u, and in 275 the new capital of Wei, the modern K'ai-fêng Fu, which was almost all it had left, was besieged. Richer than his master, he kept all strangers out of Ch'in lest he himself should be superseded, and he and his sister the Dowager ruled the country. For forty years he wielded almost supreme power, but his successful career was cut short in 266 by a decree of banishment to 穰 Jang in Honan, of which he had been made Marquis in 291; and soon afterwards he died of mortification at being supplanted by Fan Chü.

Wei Kao 韋皐 (T. 城武). A.D. 745—805. A native of 2280
Wan-nien in Shensi, who distinguished himself by his resistance to Chu Tz'ŭ and subsequently rose to be Commander-in-chief. In 785 he was appointed to relieve his father-in-law, 張延賞 Chang Yen-shang, who had previously treated him with contempt, of the Governorship of modern Ssŭch'uan. He travelled thither under the name of 韓翺 Han Ao, and somewhat astonished his haughty relative when he exhibited his Imperial credentials. He ruled Ssŭch'uan with a firm hand for twenty-one years, constantly at war with the Turfan tribes, of whom he is said to have killed in battle 480,000, as well as 1500 generals, besides beheading over 5000 prisoners and capturing some 20,000,000 head of cattle and sheep and 6,000,000 arms and miscellaneous articles. He was ennobled as Prince, and canonised as 忠武.

Wei K'o 魏顆. 6th cent. B.C. A commander of the Chin State, 2281
whose father had in early years besought him always to take care of a favourite concubine. In his last moments however the dying man begged Wei K'o to bury the girl alive with him, a request which his son disregarded on the ground that the first injunction

was given when his father's intellect was clear, the second when already dulled by approaching dissolution. Some time afterwards, being engaged in battle with the Ch'ius, he defeated them utterly and took prisoner 杜回 Tu Hui, the strong man of Ch'in, thanks to an old man who appeared on the field and twisted the stalks of grass in such a way as to impede the latter's movements. This old man afterwards appeared to Wei K'o in a dream and said, "I am the father of the concubine whom you saved from a dreadful death, and thus I have rewarded you!"

2282 **Wei Ku** 韋固. A man of the T'ang dynasty, said to have seen the old man of the moon sitting under a tree and turning over the leaves of the book in which all marriages are registered at the birth of one of the predestined couple. He also saw the bag containing the invisible red silk thread by which their feet are tied together. The old man declared that Wei Ku would marry the ill-favoured infant daughter of a certain woman who sold vegetables, whereupon Wei hired an assassin to kill the child. The ruffian missed his aim, and only succeeded in inflicting a severe blow over the eyebrow. Fourteen years later Wei married a beautiful girl who wore a gold plate over one eyebrow, and on making enquiries he discovered that she was no other than the child whose union with him had been so strangely foretold.

2283 **Wei Liao** 尉繚. 4th cent. B.C. A native of the Wei State, who studied under Kuei-ku Tzŭ, and wrote a work on the art of war.

2284 **Wei Liao-wêng** 魏了翁 (T. 華父. H. 鶴山). A.D. 1178–1237. A native of 蒲江 P'u-chiang in Ssŭch'uan, whose real name was 高 Kao, which was changed to Wei upon his adoption by a man of that name. He graduated as *chin shih* in 1199, and after a chequered career rose in 1231 to be President of the Board of Rites, though owing to Court intrigues he was sent to serve in

Fuhkien, where he died. Famous as a teacher of the Confucianism of Chu Hsi, he was the author of the 九經要義, an exegetical work on the *Nine Classics*. He was canonised as 文靖, and in 1724 his tablet was placed in the Confucian Temple.

Wei Lü 衛律. 1st and 2nd cent. B.C. A clever musician, of 2285
Turkic descent, who had been brought up in China. He secured the protection of Li Yen-nien, and was recommended by him as a suitable envoy to the Hsiung-nu. On his return he found that his patron had fallen into trouble; and fearing to perish with him, he fled to the Hsiung-nu and tendered his allegiance. The latter received him with open arms and created him Prince of 丁靈 Ting-ling. See *Su Wu*.

Wei P'o 魏勃. 2nd cent. B.C. Son of an eminent musician 2286
under the First Emperor. Wishing to obtain an introduction to Ts'ao Ts'an, he daily swept the door in front of his secretaries' quarters, until at length one of the latter, struck by his strange behaviour, introduced him to the great man, who at once gave him a post.

Wei Po-yang 魏伯陽 (T. 委鬼. H. 雲牙子). 2nd cent. 2287
A.D. A Taoist philosopher and alchemist. In A.D. 121 he was summoned to Court, but refused the invitation, being, as he described himself, "a lowly man, living simply, and with no love for power and glory." Reputed author of the 參同契 (see 2288), which is professedly a commentary upon the *Canon of Changes*, but is in reality a treatise upon the concoction of pills of immortality. He is said to have ultimately succeeded in compounding such pills, and to have administered one by way of experiment to a dog, which at once fell down dead. He then swallowed one himself, with the same result; whereupon his elder brother, with firm faith in the drug and undismayed by what he saw before him, swallowed a third pill. He too fell down dead, and this shook the confidence of the

younger brother who went off to make arrangements for burying the bodies. But by the time he returned the trio had recovered, and were straightway enrolled among the ranks of the Immortals.

2288 **Wei Po-yang 魏伯陽**. A native of Kiangsu, who flourished as a scholar and writer under the Sung dynasty. He was the author of the 補塞遺脫, a treatise on abstruse points in the Classics, consisting mostly however of forced interpretations calculated to promote heterodoxy, and also of the 參同契 (see 2287).

Wei-shao Wang. See **Wan-yen Yün-chi.**

2289 **Wei Shêng 魏勝** (T. 彥威). Died A.D. 1164. A native of 宿遷 Su-ch'ien in Kiangsu, who was of a military turn of mind and enlisted in the army as an archer. In 1161, while stationed at Shan-yang, he raised a body of some 300 volunteers, and recaptured the city of 海 Hai-chou which had recently been taken by the Chin[a] Tartars. He pacified the inhabitants of the surrounding districts, and by judiciously remitting taxes and releasing prisoners he so far gained public confidence that ere long he had an army of several thousand men. With these he inflicted a severe defeat upon the Tartars, for which he was duly rewarded by the Emperor and appointed Governor of Hai-chou. In 1164 he resisted by force a treacherous attempt of the Tartars to pass troops through his territory; but his men ran short of arrows, and in the confusion he himself was struck by a hostile shaft and killed. He is said to have been the first general to have used gunpowder in warfare. His powder however seems to have been nothing more than a kind of Greek fire. Canonised as 忠壯.

2290 **Wei-shêng Kao 微生高** *or* **Wei Shêng 尾生**. 6th cent. B.C. A young man of the Lu State, noted for his fidelity. He agreed to meet a girl under the 藍 Lan Bridge at Ch'ang-an, but the girl did not keep her appointment. He continued however to wait for her in spite of the fact that the river was rapidly

rising [illegible] sooner than quit his post, he finally clasped a pillar and perished in the waters.

Wei Shou 魏收 (T. 伯起 and 佛助). A.D. 506–572. A 2291
native of 曲陽 Ch'ü-yang in Chihli, who is chiefly known by his *History of the Wei Dynasty* and some miscellaneous writings. As an official he was too quarrelsome, and as a man, too fond of pleasure. Yet he ultimately rose to high honours, and is ranked with Wên Tzŭ-shêng and Hsing Shao as the 北朝三才 Three Able Men of the Northern Dynasties. Canonised as 文貞

Wei Shu 魏舒 (T. 陽元). Died A.D. 290. A native of 任城 2292
Jen-ch'êng in Shantung, who was brought up by his maternal aunt. When the latter was building a house, the geomancer she employed said, "This house will surely produce a worthy nephew." Thereupon Wei Shu cried out, "I will *minister* to the reputation of this family!" Graduating as *hsiao lien* he rose to notice under the Emperor Wên Ti of the Wei dynasty, who used to follow him with his eyes as he left the Imperial presence and say, "Wei Shu has a dignified bearing; he will be a leader of men." Under the Emperor Wu Ti of the Chin dynasty he actually became a Minister of State, but resigned in consequence of many portents followed by national calamities, and was ennobled as Viscount. He had a daughter, named 華存 Hua-ts'un, who studied the black art. One day she is said to have swallowed some purifying drugs, and to have gone straight up to heaven in broad daylight. Canonised as 康.

Wei Shu 韋述. 7th and 8th cent. A.D. A native of Wan-nien 2293
in Shensi, who graduated as *chin shih* and rose to be a Historiographer under the Emperor Ming Huang of the T'ang dynasty. He and his four brothers were called by Chang Yüeh the finest trees in the forest of humanity. When the rebellion of An Lu-shan broke out, he fled to the mountains, carrying with him the State annals. He fell however into the hands of the rebels and was compelled to

take office under them. Later on he was seized by an Imperialist official and thrown into prison, where he starved himself to death. His character was subsequently cleared, and posthumous honours were accorded to him. He revised Wu Ching's history of the early portion of the T'ang dynasty, and wrote the 兩京新記, a description of the two capitals, Ch'ang-an and Lo-yang.

2294 **Wei Tzŭ** 微子. 12th cent. B.C. The Viscount of Wei. He was a kinsman of the infamous Chou Hsin, whose cruelty and extravagance so disgusted him that he retired from Court and finally quitted the kingdom.

2295 **Wei Wu-chi** 魏無忌. 3rd cent. B.C. Prince Wu-chi of the Wei State, otherwise known as 信陵君. With over 3,000 retainers at his beck and call, he was remarkable for his gentleness and humanity. On one occasion when he had thoughtlessly allowed a hawk to kill a pigeon which had sought refuge under his table, he set to work and caught some 300 hawks. Then drawing his sword he said to the birds, "Which of you is the guilty one?" The culprit bowed its head; whereupon he at once slew it and let the others go.

Wei Wu. See **Ts'ao Ts'ao.**

2296 **Wei Yang** 衛鞅. Died B.C. 338. An illegitimate scion of the ruling family of the Wei[a] State, whose real name was 公孫鞅 Kung-sun Yang. He entered the service of the Wei State, and became assistant to the Minister 公叔座 Kung-shu Tso, who was so struck by his ability that on his deathbed he conjured king 惠 Hui either to appoint this young man to the place he was about to vacate or to kill him, lest his talents might be employed to the advantage of some other State. King Hui neglected this advice, and about B.C. 350 Wei Yang entered the service of Duke 孝 Hsiao, ruler of the Ch'in State. He began by inspiring his new master with ambition, showing him that Imperial dignity was

within his reach. He then set to work to reform the civil and military administrations, as the sole means by which such dreams of aggrandisement could be realised. He drew up a severe code of laws, but before publishing it he resorted to the following device in order to secure the confidence of the people. He issued a notice that any one who could carry a certain wooden pole from the market-place to one of the city gates would receive ten ounces of silver. This offer was increased from ten to fifty; and at length a man came forth and performed the feat, and to the astonishment of all received the promised reward. Then the laws were promulgated, and enforced with such impartiality that even the guardian and the tutor of the Heir Apparent were both punished with branding for failing to keep their young charge in the paths of duty and decorum. The patriarchal system, under which sons brought their wives to live under the parental roof, was abolished. The old agrarian regulations, known as 井田法, by which every square *li* of land was divided into nine portions, one of which was given to each of eight families who joined in tilling the ninth for the public treasury, are said to have been then abrogated, and the 阡陌 regulations, under which individual ownership obtained, were put in their place. The tithing system was introduced, and also many other important reforms. The capital was transferred from Yung to Hsien-yang. At first Wei Yang met with much opposition; but in the end his reforms prevailed, and it was popularly said that under his rule the people of Ch'in became so virtuous as not even to pick up articles found lying in the streets. In B.C. 340 Wei Yang seized the opportunity of a defeat of the Wei State by the combined forces of Han and Ch'i to organise an expedition against the former, now in a crippled condition. Even thus he did not meet its forces in fair fight, but first treacherously seized 公子卬 Kung-tzŭ Ang, the enemy's commander, and then let loose

his soldiery upon a defenceless foe. The upshot was that king Hui was compelled to cede to Ch'in a large slice of territory, and Wei Yang was ennobled as Prince of 商 Shang. Hence he is often spoken of as 商君 and as Shang Yang. In B.C. 338 Duke Hsiao died, and was succeeded by that Heir Apparent whose sensibility had been wounded by the indignities put upon his guardian and his tutor. Wei Yang felt that he was in danger and fled to Wei, but the people of that State would have nothing to do with him and drove him back to Ch'in. It was on this occasion that he was refused shelter in an inn, because, as the innkeeper pointed out, in accordance with his own laws, he had not provided himself with a passport. He then took refuge in his fief and offered armed resistance; but was speedily overpowered and killed, and his whole family exterminated.

2297 **Wei Yao** 韋曜 (T. 弘嗣). 3rd cent. A.D. A native of Yün-yang in Chehkiang, whose personal name was originally 昭 Chao. In 252 he became Grand Historiographer, and was employed upon the dynastic history, and in 264, when Sun Hao mounted the throne, he was ennobled as Marquis. The latter wished that an Imperial biography should be written of his father, Sun Ho; but Wei Yao pointed out that as he had never actually sat upon the throne, his biography must appear in the history under his name and not under his canonisation. This led to a rupture between them, and the Emperor soon found means to accuse Wei Yao of disloyalty. He was thrown into prison, and in spite of the intercession of friends was put to death. He was a fine scholar. He enlarged the 釋名 of Liu Chên, and published an edition of the *Canon of Filial Piety*.

2298 **Wei Yeh** 魏野 (T. 仲先). Died A.D. 1019. A native of 陝 Shan-chou in Honan, who became a recluse, living in a straw hut and calling himself 草堂居士. He passed his time in

singing, playing the guitar, writing and reciting poetry. The Emperor T'ai Tsung of the Sung dynasty summoned him to Court, but he would not go; so his Majesty sent a painter to paint a portrait of him with his surroundings. When however the painter's arrival was announced, he hastily picked up his guitar and fled out of the back-door. On one occasion, when travelling with K'ou Chun, the pair of them scribbled some verses upon the wall of an inn. Stopping once again at the same inn, he found K'ou Chun's verses protected by a green gauze screen, while his own were covered with cobwebs (see *Wang Po*). A courtesan stepped forward and wiped off the dust with her red robe, whereupon he cried out,

> O'er lack of screen I need not grieve,
> Thus honoured by a fair one's sleeve.

In 1008 he received an official appointment; but he again declined, saying, "The place of the wild deer is not in the throng of the audience-chamber."

Wei Ying-wu 韋應物. 8th cent. A.D. A native of Ch'ang-an 2299
in Shensi. In early life he was a soldier in the body-guard of the Emperor Ming Huang; but after a course of study, he entered upon a civil career. He filled several important posts and finally rose to be Governor of Soochow, whence he is often styled 韋蘇州. A man of pure and lofty disposition, his poetry was likened to that of T'ao Ch'ien, "simple in expression, pregnant with meaning," and the two are often spoken of together as 陶韋.

Wei Yüan 魏源 (T. 默深). Died A.D. 1856. Served as a 2300
magistrate in the provinces. He wrote the 聖武記, a descriptive account of the military operations of this dynasty, and also the 海國圖志, a record of foreign nations, founded on the notes of Lin Tsê-hsü.

Wên Ch'ang 文昌. The God of Literature, said to have been 2301
originally a man named 張亞 Chang Ya, who lived under the

T'ang dynasty and took up his abode at 梓潼 Tzŭ-t'ung in Ssŭch'uan. He was very handsome, and a brilliant writer. He became Superintendent of Education, and succeeded so well that he received an appointment in the Board of Rites, but declined the office and disappeared.

2302 **Wên Chêng-ming** 文徵明 (T. 徵仲. H. 衡山). A.D. 1470—1559. A native of Ch'ang-chou in Kiangsu. As a boy he was dull-witted, but his intellect developed rapidly as he approached manhood. He studied composition under 吳寬 Wu K'uan, calligraphy under 李應禎 Li Ying-chêng, and painting under Shên Chou. He ultimately rose to be a member of the Han-lin College, and was employed upon the annals of the reign of the Emperor Wu Tsung, 1506—1522. He retired comparatively early from public life, and died at the great age of 90, leaving a family of eight sons.

Wên Ch'êng Ti. See **Toba Chün.**

2303 **Wên Ch'iao** 温嶠 (T. 太眞). A.D. 288—329. A native of T'ai-yüan in Shansi, distinguished in early youth by his skill in literary composition and by his filial piety. His uncle by marriage, who was a general, sent him on a mission to the capital, the present Nanking, where he attracted the notice of the leading statesmen. After serving with success against Shih Lo, leaving part of his sleeve in the hand of his mother who tried to stop him, he aided in the establishment of the E. Chin dynasty and stood in high favour with the Emperor Yüan Ti. In A.D. 318 he was attached to the tutorial staff of the Heir Apparent. In 322 he boldly forbade his pupil to take the field against Wang Tun, himself exposing later on the treasonable designs of the latter and defeating the rebel attack on Nanking in 324, for which he was ennobled as Duke. On the Emperor's death he was appointed one of the Regents, and in 326 he was Governor of Chiang-chou in Hupeh, with headquarters at Wu-ch'ang. Two years later, in conjunction with T'ao K'an, he drove Su Chün from Nanking, which he had

captured by surprise the year before. He declined however to risk entering into rivalry with Wang Tao over the central administration, and returned to his post. Tradition says that he lighted a rhinoceros horn, and by its glare succeeded in descrying the water-bogies and other monsters in a river, shortly after which he was taken suddenly ill and died. Canonised as 忠武.

Wên-hsiang 文祥. Died A.D. 1875. A Manchu, who in 1861 **2304** was Senior Vice President of the Board of Revenue. He was then appointed to the newly-formed Tsung-li Yamên, a department for the regulation of intercourse with Western nations. In 1865—66 he dealt successfully with the mounted brigands of Fêng-t'ien, and in 1872 he became a Grand Secretary and member of the Grand Council. He was very mild-mannered and dignified, and a great favourite with foreigners.

Wên Hsüan Ti. See **Kao Yang.**

Wên Kung. See **Kao Wei.**

Wên Ti. See (Han) **Liu Hêng**; (Wei) **Ts'ao P'ei**; (E. Sung) **Liu I-lung**; (Ch'ên) **Ch'ên Ch'ien**; (W. Wei) **Yüan Pao-chü**; (Sui) **Yang Chien.**

Wên T'i-jen 温體仁 (T. 長卿). Died A.D. 1638. A native **2305** of 烏程 Wu-ch'êng in Chehkiang, who graduated as *chin shih* in 1598 and had risen to be President of the Board of Rites when the last Ming Emperor succeeded to the throne. A deep schemer, he so far won the suspicious Emperor's confidence that, in spite of frequent denunciations, he became a Grand Secretary in 1630. So soon as he was secure of his position he ruthlessly persecuted his enemies, always working through others and never leaving any tangible proofs of his action. He kept his post, although unable to suggest any mode of coping with the Manchus or rebels, contenting himself with pressing the scheme of forced subscriptions by which officials and rich men were mulcted. At last in 1637 the Emperor

discovered his duplicity through a eunuch, and allowed him to retire Canonised as 文忠.

2306 Wên T'ien-hsiang 文天祥 (T. 宋瑞 and 履善. H. 文山) A.D. 1236—1283. A native of Chi-shui in Kiangsi, who graduated as first *chin shih* in 1256 (see *Wang Ying-lin*) and entered upon a public career. He attracted attention in 1260 by memorialising the Emperor Li Tsung to behead 董宋臣 Tung Sung-ch'ên, who had advised his Majesty to leave the capital, then at Hangchow, and flee before the advance of the victorious Mongols; and he followed this up by denouncing Chia Ssŭ-tao for his cowardly advice in the same direction. In 1275 he was at 贛 Kan-chou in Kiangsi, when orders were issued for the levy of troops to make a further attempt to arrest the tide of invasion. His army, partly composed of aborigines from the frontier of Kueichou, was cut to pieces; and he was ordered to abandon Soochow, whither he had been sent in the interim, and to repair to the capital to take measures for its defence. Thence he was sent as envoy to Bayan, the Mongol general, who made him prisoner and sent him off to Peking. He managed however to escape on the way, and fled to Wênchow. Another levy of troops in Kiangsi was followed by a crushing defeat from 李恒 Li Hêng at 興國 Hsing-kuo, when almost all his family fell into the hands of the victor. He himself got clear off and reached Kuangtung in safety. In 1278 he was ennobled as Duke and raised another army, but the fates were against him. An epidemic broke out amongst the soldiers, of which his own mother and one son died, and he was again defeated and captured at 五坡嶺 Wu-p'o-ling. On being taken to the tent of Chang Hung-fan, his conqueror, he was ordered to prostrate himself; but he firmly refused, and Chang met him on terms of host and guest. He was then taken to Yai-shan, the last retreat of the last representative of the great Sung dynasty, but refused to write and advise capitulation. In 1279 he was conveyed

to Peking, on which journey he passed eight days without eating. Every effort was made to induce him to own allegiance to the Mongol Emperor, but without success. He was kept in prison for three years. "My dungeon," he wrote, "is lighted by the will-o'-the-wisp alone: no breath of spring cheers the murky solitude in which I dwell." At length he was summoned into the presence of Kublai Khan, who said to him, "What is it you want?" "By the grace of the Sung Emperor," he replied, "I became his Majesty's Minister. I cannot serve two masters. I only ask to die." Accordingly he was executed, meeting his death with composure and making a final obeisance southwards as though his own sovereign was still reigning in his own capital. He was canonised as 文正, and in 1843 his tablet was placed in the Confucian Temple

Wên Tsung. See **Li Han.**

Wên Tzŭ-shêng 溫子昇 (T. 鵬舉). A.D. 495—? 550. A **2307** native of T'ai-yüan in Shansi, and descendant of Wên Ch'iao. In 516 he was one of twenty-four chosen to be Censors out of eight hundred competitors, and in 533 he became Reader and Equerry to the Heir Apparent. About 550 he was suspected of treason by the founder of the Northern Ch'i dynasty and thrown into prison, where he was kept without food until he killed himself by swallowing a part of his bedding. He left only some essays, but is ranked as one of the Three Able Men of the Northern Dynasties (see *Wei Shou*); and these essays are said to have been found by an envoy to the Turkic tribes at the bedside of one of the Turkic chieftains. **2308**

Wên Wang 文王. B.C. 1231–1135. The title of canonisation under which is known 昌 Ch'ang, Duke of Chou, otherwise called 西伯 the Chief of the West, the father of Wu Wang, first sovereign of the Chou dynasty. He was hereditary ruler of the Principality of 岐 Ch'i in modern Shensi, and a wise and virtuous man. He had a face like a dragon and eyebrows like a tiger. His

breast bore four nipples. In B.C. 1144 he was denounced by 虎 Hu, the Marquis of 崇 Ch'ung, to the Emperor Chou Hsin, as dangerous to the throne; and he was seized and thrown into prison at 羑里 Yu-li in modern Honan. There he passed two years, occupying himself upon the *Canon of Changes*. At length the Emperor, yielding to the entreaties of the people, backed up by the present of a beautiful concubine and some fine horses, set him at liberty and commissioned him to make war upon the frontier tribes. To his dying day he never ceased to remonstrate against the cruelty and corruption of the age, and his name is still regarded as one of the most glorious in the annals of the empire.

2309 **Wên Yen-po** 文彥博 (T. 寬夫). A.D. 1006—1097. A native of 介休 Chieh-hsiu in Kiangsi, who graduated as *chin shih* and entered the public service. A clever boy, he is said on one occasion when he had dropped his ball into a well to have raised the level of the water by throwing in a number of stones. He first distinguished himself by the energy with which he crushed the rebellion of 王則 Wang Tsê, after which he was rapidly promoted and ultimately became Minister of State, a position which he filled, with some temporary checks (see *T'ang Chieh*), for a period of fifty years. He was on terms of intimacy with all the leading men of his time, and formed a kind of club in which age took precedence over rank, and to which all the notabilities of Lo-yang were eager to belong. He was ennobled as Duke, and canonised as 忠烈.

2310 **Wêng Chung-ju** 翁仲儒 (or 孺). A native of 渭 Wei-chou in Kansuh and a poor scholar under the T'ang dynasty, who was suddenly enriched by a rainfall of gold.

2311 **Wêng Hsin-ts'un** 翁心存 (T. 二銘. H. 遂庵). A.D. 1793—1862. A native of 常熟 Ch'ang-shou in Kiangsu, who graduated as *chin shih* in 1822 and filled various literary and educational posts. In 1837 he was appointed tutor to the six sons

of the Emperor Tao Kuang, but soon retired to wait upon his aged mother. Returning to office in 1847, he rose in 1856 to be Chancellor of the Han-lin College and a Grand Secretary. Canonised as 文端, and included in the Temple of Worthies.

Wêng Mêng-tê 翁夢得 (T. 景說). 13th cent. A.D. A native of 壽昌 Shou-ch'ang in Chehkiang, who graduated as *chin shih* about 1250. He then retired into private life, and occupied himself with teaching and writing. Author of the 春秋指南, a work on the *Spring and Autumn Annals*; also of the 撫實, the 要論, the 紀要, the 盤珠纂論, and the 地理總括. 2312

Wêng T'ung-ho 翁同龢. A native of Kiangsu, who graduated as first *chin shih* in 1856 and in 1872 was a secretary to the Grand Council. He was tutor to the Emperor, and supposed to advocate reactionary measures. Chancellor of the Han-lin College in 1881, he joined the Grand Council in 1882, but was removed from it with loss of rank in 1894. In November of the same year he was directed to assist Prince Kung in organising the armies of the Imperial Prefecture; and being already President of the Board of Revenue, he was again admitted to the Grand Council. In 1895 he became President of the 同文館 Peking College. 2313

Wêng I 翁易 (H. 醉翁). A native of 崇安 Ch'ung-an in Fuhkien, who flourished as a scholar under the Sung dynasty and was a devoted adherent of the school of Chu Hsi. He was specially learned in the *Spring and Autumn Annals*, and in philosophy. Known as 竹林先生. 2314

Western Royal Mother, The. See **Hsi Wang Mu.**

White Emperor, The. See **Kung-sun Shu.**

Wo-jen 倭仁. A Manchu, who in 1861 was a Grand Secretary and one of the first members of the Tsung-li Yamên. He was notorious for his blind hatred of foreigners, declaring in a secret memorial to 2315

the Throne that he longed to eat their flesh and sleep on their skins.

316 **Wu Ch'êng** 吳澄 (T. 幼清 or 伯清. H. 臨川 and 草廬). A.D. 1247—1331. A native of 崇仁 Ch'ung-jen in Kiangsi. An eager student from his youth upwards, he failed however to gain the *chin shih* degree. Later on his editions of the Classics were brought to the notice of Kublai Khan, and he was recommended for official employment. After filling various literary posts he rose by 1321 to be a secretary in the Han-lin College, but in a few years he resigned and returned to his home where he lived in a thatched cottage. Author of the 尚書纂言, a work on the *Canon of History*, and similar studies on other portions of the Classics; also of editions, with commentaries, of the *Tao Tê Ching* and *Chuang Tzŭ*. He was canonised as 文正, and in 1443 his tablet was placed in the Confucian Temple.

2317 **Wu Chêng-chih** 吳正治 (T. 當世. H. 賡庵). A.D. 1618—1691. A native of Han-yang in Hûpeh, who graduated as *chin shih* in 1648 and entered the public service. In 1660 he became President of the Censorate, and earned universal gratitude by stopping the proposed erection of barracks for Bannermen throughout China. At the end of 1681 he was Grand Secretary, the first from Hu-Kuang under this dynasty. He aided in the compilation of the *Institutes* and *General Topography of China*. Canonised as 文僖.

2318 **Wu Ch'êng-ssŭ** 武承嗣. Died A.D. 698. The nephew and favourite of the Empress Wu Hou, who raised him to high office but later on took offence at his arrogance and cancelled his appointments. He subsequently intrigued to be made Heir Apparent, and failing in his design, died of mortification.

Wu Ch'êng Ti. See **Kao Chan.**

2319 **Wu Ch'êng Tzŭ** 務成子. The reputed tutor of the Emperor Yao, B.C. 2357.

2320 **Wu Chi** 無忌. Died B.C. 244. Youngest son of Prince 昭 Chao

of the Wei State, and one of the 四豪 Four Heroes who banded together to resist the growing power of the Ch'in State. In B.C. 258 he was in command of the army of Wei, under the title of 信陵君 Prince of Hsin-ling; and proceeding to the relief of Han-tan, capital of the Chao State, which was then besieged by the Ch'ins, defeated their famous general 王齕 Wang Ho and raised the siege. In B.C. 247 he took command of the armies of the five allied States and inflicted a crushing defeat upon 蒙驁 Mêng Ao, another of the generals of Ch'in, pursuing him as far as the 函谷 Han-ku pass. While he lived, the power of the Ch'ins was completely held in check, although in his later years he retired from public life in disgust and gave himself up to wild debauchery. He is sometimes spoken of as 魏公子. See *Chu Hai.*

Wu Ch'i 吳起. Died B.C. 381. A native of the Wei[a] State, 2321
who in early life was a pupil under Tsêng Ts'an, but the philosopher conceived a dislike for him and banished him from his presence. Proceeding to the Lu State he studied the art of war, and soon gained great proficiency therein; and when hostilities broke out between Lu and Ch'i, he was anxious to take command of the army of the former State. The prince however hesitated to appoint him, because his wife was a native of Ch'i; whereupon Wu Ch'i at once put her to death in token of his loyalty, and entered upon what proved to be a most successful campaign. Later on he entered the service of the Wei State, and for some time enjoyed the favour of the Marquis 武 Wu. On one occasion, while navigating the West River, the latter remarked upon the splendid natural defences of that region; to which Wu Ch'i replied that the virtue of its ruler is a still greater safeguard to a State than a frontier of inaccessible cliffs. Finally, in B.C. 387, having fallen into disfavour and believing his life to be in danger, he entered the service of the Ch'u State, where he became Chancellor, and occupied himself

in organising the administration. By the unsparing severity with which he abolished all abuses, he made himself many foes among the chief families. A conspiracy was formed against him, and he was killed. Although pitilessly severe, he gained the affections of his troops by sharing every hardship with them. He was the author of a treatise on the military art, which is still highly esteemed, and in reference to which he is also known as 吳子. In popular pictures he is represented holding in one hand by the hair a bleeding female head.

2322 **Wu Ch'i-chün** 吳其濬 (T. 瀹齋. H. 雲婁農). Died A.D. 1846. A native of 固始 Ku-shih in Honan, who graduated as *chin shih* in 1817 and rose to high office, being Governor of Shansi just previous to his death. Chiefly known as an eminent botanist and author of the 植物名實圖考, many of the best drawings in which were by his own hand.

2323 **Wu Chiang-hsien** 吳絳仙. The lovely favourite of the Emperor Yang Ti of the Sui dynasty, A.D. 605—617, who declared that her beauty could even satisfy hunger.

2324 **Wu Chieh** 吳玠 (T. 晉卿). A.D. 1093—1139. A famous military commander under the Sung dynasty. As a youth he showed great determination combined with much ambition; and entering the military service, he soon distinguished himself by his exploits against the Hsia and Chin[a] Tartars. On one occasion he is said to have ridden 100 miles in a single night, hastening to the relief of a threatened town; and on arrival he first sent a basket of oranges to the Tartar commander, with his compliments, and then fell upon the enemy and routed them utterly. He entirely frustrated all attempts on the part of the Chins[a] to gain possession of modern Ssŭch'uan, and was himself ultimately appointed Governor of that territory, but died on the way thither. Canonised as 武安.

2325 **Wu Chih** 吳治 (T. 孝甫). 13th cent. A.D. A famous artist in Indian ink, pupil of Chao Mêng-chien.

Wu Chih-i 吳志伊 (T. 任臣). A noted scholar, who flourished about A.D. 1679. He devoted himself chiefly to chronology, and superintended that department in the compilation of the *History of the Ming Dynasty*. He wrote a history of the ten small Principalities which existed between the end of the T'ang and the beginning of the Sung dynasties, besides various other classical and historical works. 2326

Wu Ching 吳兢. Died A.D. 742. A native of Pien-chou in Honan, who distinguished himself as a Censor and also by strict adherence to truth in his history of the early portion of the T'ang dynasty, so that he was called the modern Tung Hu. His boldness got him into trouble, and he was banished; but before his death he was once more filling a high post. Author of the 貞觀政要, a work on the principles of government. 2327

Wu Fan 吳範 (T. 文則). Died A.D. 226. A native of Shang-yü in Chehkiang, who studied mathematics and became known in his District as a good weather-prophet. From this he went on to prophesy about things in general, and finally attached himself to the staff of Sun Ch'üan, who at first treated him with great consideration but quarrelled with him because he would not foretell the date of his (Sun Ch'üan's) death. He made some vague prophecy about there being "a princely vapour to the south of the river," and when Sun Ch'üan was proclaimed Prince of Wu, he declared that this was the fulfilment of his words. He was soon afterwards ennobled as Marquis, but again fell into disfavour, chiefly because he was unable to flatter the pride and ambition of his master. 2328

Wu Hai 吳海 (T. 朝宗). 14th cent. A.D. A native of Foochow, who distinguished himself as a scholar at the close of the Yüan dynasty, but owing to the disturbed state of the country refrained from entering official life. He was employed under the Mings in the department of Historiography, and attracted much attention by 2329

his opposition to Buddhism and all heterodox doctrines. He declared that the people at large should not be allowed to possess, or booksellers to sell, any works other than those in the Confucian Canon. His own writings were published under the title of 聞過齋集.

2330 **Wu Han** 吳漢 (T. 子顏). Died A.D. 44. A native of Nan-yang in Honan, who began life as a village beadle and subsequently became a horse-dealer. He attached himself to the fortunes of Liu Hsiu; and when the latter mounted the throne as first Emperor of the Eastern Han dynasty, he received a high appointment. At the head of well-organised armies he aided the Emperor in putting down rebellion on all sides. He was employed against Wei Hsiao; and in 37, together with 岑彭 Ts'ên P'êng, who was assassinated, he brought about the downfall of the White Emperor (see *Kung-sun Shu*). Operations against the Hsiung-nu and against rebels in Ssŭch'uan kept him busy almost to the very close of his life. Canonised as 忠.

2331 **Wu Hou** 武后. A.D. 625—705. The Empress Wu. Her name was 武曌 (or 照) Wu Chao, and she sprang from humble parents, but at the age of twelve she was taken into the harem of Li Shih-min, second Emperor of the T'ang dynasty. Upon his Majesty's death in 649 she retired to a Buddhist nunnery and took the vows. Thence she was brought back to the palace by the Empress Consort of Li Chih, son of Li Shih-min, who had herself been supplanted in her husband's affections by a concubine named 蕭淑 Hsiao Shu. Wu Chao was to undermine the favourite's influence; and this she easily succeeded in doing, being a very clever as well as a very beautiful woman. Raised in 654 to the rank of 昭儀 Chao I, she then set to work to get rid of the Empress. By strangling her own baby girl and laying the blame on the Empress, she so worked upon the Emperor that in 655

the Empress was deposed and she was put in her place. Finding however that the Emperor still visited the ex-Empress in her seclusion, she caused the latter's hands and feet to be cut off; and the speedy death of her victim released her from any further anxiety on that score. From that time she gained a complete ascendency over the Emperor and was always present, behind a curtain, at councils and audiences. In 674 she called herself 天后 the Divine Empress, and in 675 the Emperor Kao Tsung was very near abdicating in her favour. In 684, shortly after his Majesty's death, she displaced his successor and really ruled the empire, the nominal monarch whom she set up being relegated to a separate palace, with the title of Prince of Lu-ling. In a few months she openly assumed control of the government, and for a time was very harsh and despotic. In 688 two of the Princes rebelled, and this gave her an excuse for putting many of the Imperial kindred to death. In 690 she changed the dynastic title to Chou, styling herself 聖神皇帝 God Almighty, and appointing the deposed Emperor's brother her heir, with the surname Wu instead of 李 Li. Gradually she fell under the influence of favourites, such as the priest Huai I, whose place was afterwards filled by 沈南璆 Shên Nan-ch'iu Chang I-chih, and Chang Ch'ang-tsung. The treasonable designs of the last two led to a conspiracy, and in 705, as the Empress lay ill, she was forced to abdicate in favour of Li Hsien, whom she had deposed some twenty years before. She retired with the title of 則天大聖皇帝, from which she is often spoken of as Wu Tsê T'ien. In her later years she had become more than ever arrogant and overbearing. No one was allowed to say that the Empress was fair as a lily or lovely as a rose, but that the lily was fair or the rose lovely as her Majesty. She tried to spread the belief that she was the Supreme Being by forcing flowers artificially and then in the presence of her courtiers ordering them to

bloom. On one occasion she ordered some peonies to bloom; and when they did not instantly obey, she caused every peony in the capital to be pulled up and burnt, and prohibited the cultivation of peonies ever afterwards. In spite of this side of her character she ruled with a firm hand, securing peace at home and overawing the troublesome frontier tribes; and in the confusion of the ensuing reign her once dreaded name was often mentioned with regret.

2332 **Wu Hsi-ch'i** 吳錫麒 (T. 聖徵). A native of Chehkiang, who flourished as a poet during the 18th cent. A.D. His works are contained in the 吳穀人集.

2333 **Wu Hsiung-kuang** 吳熊光 (T. 望崑 and 槐江). A.D. 1750—1833. A native of 昭文 Chao-wên in Kiangsu, who began his career as a *chü jen*, and under the protection of the Grand Secretary O-kuei got on so well that in 1797 he was for six months a Minister of the Grand Council. After this he held high offices in various provinces until in 1808 he was banished for a year to Ili for letting three English men-of-war under Admiral Drury lie at Whampoa for three months. The rest of his life was spent in retirement, where he produced three works entitled 伊江別錄, 春明補錄, and 蒔溪筆錄, recording many miscellaneous items of interesting information.

Wu Hsü. See **Ng Choy.**

2334 **Wu Huo** 烏獲. A strong man or "Samson," who lived in the feudal age. He died of a broken arm, caused by lifting a sacrificial tripod.

2335 **Wu I** 武乙. A Prince of the 殷 Yin State, who is said to have made an effigy which he called 天神 God, and which, whenever fortune went against him in battle, he used to flog and treat with every indignity. He was subsequently struck by lightning and died.

2336 **Wu I-ho** 伍怡和. A.D. 1769—1843. A native of Amoy, who

went to Canton in his youth and rose to be senior member of the "hong merchants" or intermediaries under the old system between the Chinese officials and foreign traders. He amassed a fortune estimated at about £ 4,000,000; and this in spite of large sums contributed to Government enterprises, such as the war in Turkestan and the repair of the public dikes around Canton. He was much esteemed by all foreigners, to whom he was popularly known as "Howqua." His house and grounds still form one of the sights well worth the attention of the tourist, and his personal name survives in *E-wo*, the Chinese style of Messrs. Jardine Matheson's hong.

Wu Kang 吳剛. A magician of old, who for some offence against 2337
the gods was banished to the moon and condemned to hew down the cassia which grows there. But this is an impossible task, as every cut closes up again at once.

Wu K'ung 悟空. Born A.D. 730. A Buddhist priest, whose 2338
name in the world had been **車奉朝** Ch'ê Fêng-ch'ao. He was born at **嚮義** Hsiang-i in Shênsi, and in 751 he was attached to the retinue of the eunuch **張韜光** Chang T'ao-kuang, who was accredited to the Court of the king of **罽賓** Chi-pin, in response to an invitation from the latter to the Emperor of China to enter into friendly alliance. He proceeded as far as Gandhâra, where is the eastern capital of Chi-pin and the summer residence of the king; and there, when the object of the embassy was accomplished, he fell ill and was unable to return home. As soon as his health began to improve, he made a vow to dedicate his life to Buddha; and subsequently took the vows, and received the religious name of **達摩馱都** Dharmadâtu, translated into Chinese by **法界**. He then spent no less than forty years wandering through the countries of Central Asia and India, learning Sanskrit and collecting books and relics. At length he returned to China, by land as he had gone, to find the trees at his parents' grave

already grown to maturity; and he spent the rest of his life translating the *sûtras* he had brought back with him and advancing the cause of the religion of Buddha.

2339 **Wu Lin** 吳璘 (T. 唐卿). Died A.D. 1167. Younger brother of Wu Chieh, whose exploits against the Chin[a] Tartars he rivalled if not eclipsed, defeating the enemy in many bloody battles. He was ennobled as Prince, and canonised as 武順.

2340 **Wu Mêng** 吳孟. 4th and 5th cent. A.D. A native of Yü-chang in Kiangsu, and one of the 24 examples of filial piety. In summer he would never drive away the mosquitoes from himself, lest they should go and bite his parents. At the age of 40 he studied the black art under Ting I (see *Ts'ai Luan*), and was able to cross a river without a boat by simply waving a white feather fan over it. The Governor of Chiang-chou falling ill, he sent for Wu Mêng to consult him about his health; but the latter declared that his power were exhausted, and set to work to get his own coffin ready. Within ten days he died. For some time his body retained a life-like appearance, and then vanished. Canonised as 神烈眞人.

2341 **Wu P'êng** 巫彭. A physician in the service of the Emperor Yao, B.C. 2357.

2342 **Wu San-kuei** 吳三桂 (T. 長白). Died A.D. 1678. A native of the province of Liao-tung, employed during the closing years of the Ming dynasty as a commander of the forces engaged in resisting the invasions of the Manchu Tartars. In A.D. 1643, whilst at the head of his troops at a point near the frontier, he received intelligence of the capture of Peking by the rebel Li Tzŭ-ch'êng, and of the suicide of the Emperor. The next thing he heard was that Li Tzŭ-ch'êng had put to death his father 吳襄 Wu Hsiang and taken possession of his favourite concubine. Then Wu San-kuei tendered his allegiance to the Manchu sovereign upon the four following conditions. — (1) No Chinese women

were to be taken into the Imperial seraglio. (2) The *chuang yüan* or triennial "Senior Wrangler" was never to be a Manchu. (3) The Chinese were to adopt the Manchu dress, queue etc., for life only, but were to be allowed to be buried in Ming costume. (4) Chinese women were not to adopt the Manchu dress nor to cease to compress their feet. The result of this move was the recapture of Peking and the establishment of the present dynasty of Manchu Tartars. Wu San-kuei himself was loaded with honours, and was decorated with a triple-eyed peacock-feather (see *Li Hung-chang*). In 1653 the Emperor Shun Chih gave his sister, the fourteenth daughter of T'ai Tsung, in marriage to 吳應熊 Wu Ying-hsiung, a son of Wu San-kuei. In 1659 he was appointed one of the 三蕃王 Three Feudatory Princes, with the title of 平西 Pacificator of the West, his rule extending over Yünnan and Ssŭch'uan. After many years of this semi-independent vassalage, during which period he reduced the whole of western China to submission and carried his arms even across the Burmese frontier, Wu San-kuei showed signs of an intention to establish a wholly independent sovereignty. In 1674 he threw off his allegiance (see *Kan Wên-hun*), and at the same time incited to rebellion the other Feudatory Princes in Kuangtung and Fuhkien. His resources however were unequal to the struggle, the issue of which was soon determined, partly by his death in 1678 and partly by the powerful artillery manufactured for the Imperial forces by the Jesuit missionaries. who were then in high favour at Court. The city of Yünnan Fu was taken by assault in 1681, and Wu 世璠 Shih-fan, a son of Wu San-kuei, perished by his own hand. His corpse was mutilated and taken to Peking, by Imperial order. The chief adviser of the rebels, 李光琛 Li Kuang-shên, was executed, together with many others.

Wu San-ssŭ 武三思. Died A.D. 707. Nephew of the Empress 2343
Wu Hou, whose favour he obtained by his quickness in catching

every hint of her wishes. He was ultimately ennobled as Prince, and but for the opposition of Ti Jen-chieh, would have been named Heir Apparent. When the Emperor Chung Tsung regained the throne in 705, he was made Minister of Justice through the influence of the Empress 韋 Wei, whose paramour he was; and he soon became all-powerful, even contriving the death of the five loyal men to whom the Emperor owed his re-instatement. At last the Heir Apparent, fearing to be displaced, slew him and his son. He was canonised as 宣, but the Emperor Jui Tsung caused his tomb to be opened and his corpse to be flung out.

2344 **Wu Shih-yü** 吳士玉 (T. 荊山). Died A.D. 1733: Editor of the poetry of the four dynasties, Sung, Chin, Yüan, and Ming, and famous for his immense learning. He took his degree in 1676, and rose to be President of the Board of Rites. Canonised as 文恪.

2345 **Wu Shu** 吳淑 (T. 正義). A.D. 947—1002. A native of 丹陽 Tan-yang in Kiangsu, who distinguished himself while quite a youth by his literary ability and attracted the notice of Han Hsi-tsai. For a long time he was unable to secure a post in the public service, and endured great poverty; but at length he was placed upon the commissions which produced the famous encyclopædia 太平御覽, and the 文苑英華. He also published the 事類賦, which formed the basis of the well-known and more modern repertory the 廣事類賦, and was employed upon the annals of the reign of T'ai Tsung, second Emperor of the Sung dynasty.

2346 **Wu-sun Kung Chu** 烏孫公主. 1st and 2nd cent. B.C. The Princess of Wu-sun, whose personal name was 細君. She was related to the Emperor Wu Ti of the Han dynasty, and was bestowed in marriage upon 昆莫 K'un-mo, the aged Prince of Wu-sun, a Turkic State in Central Asia, as the price of his alliance with China against the Hsiung-nu. After her husband's death she was taken in marriage by his grandson. At length in B.C. 51 she was

allowed to return to China, that she might lay her bones in her native land. She is said to have introduced the four-stringed "balloon" guitar, known as the 琵琶 *p'i pa.*

Wu Ta-ch'êng 吳大澂 (T. 清卿. H. 愙齋). Born 1833. 2347
A native of Soochow in Kiangsu, who graduated as *chin shih* in 1868 and became a member of the Han-lin College. In 1877 he was sent to assist Yen Ching-ming in relieving the famine-stricken parts of Shansi. In 1878 he joined Tso Tsung-t'ang and served in the north-west, returning later on to Peking. In 1884 he went to Korea as Commissioner, upon the occasion of the revolution at Söul. After serving as Governor of Kuangtung he became Director General of the Yellow River, and by 1889 succeeded in closing the great breach of 鄭 Chêng-chou. He was then appointed Governor of Hunan, and tried to introduce the telegraph but in vain. In 1894 he was ordered to Tientsin to assist Li Hung-chang against the Japanese; his efforts however were not rewarded with success, and he has since been living in retirement. He is said to be an enlightened man and well-disposed towards Europeans.

Wu T'ai-po 吳太伯. 13th cent. B.C. Eldest son of Tan Fu, 2348
Duke of Chou. He and his second brother 仲雍 Chung Yung being set aside by their father, who wished to make the third son, Chi Li, his heir, the two departed into the wilderness rather than interfere with the plans of their sire. They settled at 梅里 Mei-li in modern Kiangsu, and there their descendants were found some two centuries later by Wu Wang, the founder of the Chou dynasty.

Wu Tao-yüan 吳道元 (T. 道子). 8th cent. A.D. One of 2349
the most famous artists of China, and founder of the Japanese school of painting. He was named 百代畫聖 the Prince of Painters of all generations. The Emperor Hsüan Tsung raised him from a petty post in Shantung to a place near his person, and appointed

him to be Imperial Artist-in-chief. His style was original, and he drew figures of men and animals, spirits and demons, houses and foliage, with equal success.

Wu Ti. See (Han) **Liu Ch'ê**; (Chin) **Ssŭ-ma Yen**; (E. Sung) **Liu Yü**; (Ch'i) **Hsiao Tsê**; (Liang) **Hsiao Yen**; (Ch'ên) **Ch'ên Pa-hsien**; (N. Chou) **Yü-wên Yung.**

2350 **Wu Tien** 吳琠 (T. 伯美). Died A.D. 1705. A native of Shansi, who graduated as *chin shih* in 1659 and rose by 1694 to be Viceroy of Hu-Kuang. His successful administration was rewarded with the Presidency of the Censorate in 1696 and in 1698 he became a Grand Secretary, because, as the Emperor K'ang Hsi remarked, even those whom he had denounced praised his purity and thoroughness. He was a master of precedent and routine, and very useful to the Emperor. His most famous saying was that however provincial posts might vary in climate and quality, the love of wealth and the love of life were found in the people of all alike, and to act in sympathy with these instincts constituted a good officer. Canonised as 文端, and included in the Temple of Worthies.

2351 **Wu Ting** 吳鼎 (T. 尊彝). Graduated as *chü jen* in 1744, and served in the Grand Secretariat. He wrote chiefly on the *Canon of Changes*, publishing the 易例舉要 and the 博易象集說, the latter being a collection of the views of ten scholars of the Sung, Yüan, and Ming dynasties.

Wu T'ing-fang. See **Ng Choy.**

Wu Tsung. See (T'ang) **Li Yen**; (Ming) **Chu Hou-chao.**

2352 **Wu Tsung-yüan** 武宗元 (T. 總之). 10th cent. A.D. A native of 白波 Po-p'o in Honan, who rose to great distinction as a painter. He was however an extremely slow worker, and on one occasion when he carried a completed picture to a purchaser who had ordered it, he found that the latter had already been dead for some time.

Wu Wang 武王. B.C. 1169—1116. The title under which 發 Fa, son of Wên Wang and first sovereign of the Chou dynasty, was canonised and is known in history. Carrying on the operations of his father, in B.C. 1122 he assembled a vast army and utterly routed the forces of Chou Hsin at 孟津 Mêng-chin in Honan. The dynasty of Shang was thus brought to a close, and the conqueror placed himself upon the throne. 2353

Wu Wên-jung 吳文鎔 (T. 甄甫. H. 雲巢 and 竹孫). A.D. 1791—1854. A native of 儀徵 I-chêng in Kiangsu, who in 1841 was member of a Commission entrusted with the defence of Fuhkien against the British. In 1851 he was Viceroy in Yünnan and put the province into a state of defence against the T'ai-p'ings, maintaining good order until transferred in 1853 to Wu-ch'ang. There, after successfully standing a siege, through the intrigues of the Governor, whom he had prevented from fleeing, he received orders from Peking to recapture Huang-chou; and he was actually driven by the taunts of the Governor to attempt to do so with only some 7000 ill-equipped troops. He was surrounded by overwhelming numbers of the rebels, and committed suicide. Canonised as 文節. 2354

Wu Yang 巫陽. A famous physician of antiquity, said to have been able to raise the dead. 2355

Wu Yu 吳祐 (T. 季英). 2nd cent. A.D. Son of a Governor of Nan-hai in Kuangtung. When twelve years of age his father wished to prepare an edition of the Classics, but he pointed out the risk of meddling in matters outside official duties; whereupon the former patted him on the head and said, "Our family is not likely to suffer for want of brains." At twenty he was left penniless; however he would accept no aid, and supported himself by minding pigs. By and by he graduated and entered upon an official career, distinguishing himself by his justice and integrity. He served under 2356

Liang Chi, but lost his favour by warmly espousing the cause of Li Ku. Upon being dismissed to an unimportant post, he retired from office and died at the age of ninety-eight.

2357 **Wu Yü** 吳棫 (T. 才老). Died A.D. 1155. A native of Chien-an in Fuhkien, who graduated as *chin shih* in 1124 and entered the public service. He was the author of the 論語集註, an exegetical work on the *Analects* of Confucius; of the 毛詩補音, a treatise on the sounds and orthography of the *Odes*; and also of the 音補, in which he attempted to restore the original sounds to the characters in ancient poetry. The latter was adopted by Chu Hsi as guide to the sounds of rhyming characters in his edition of the *Odes*.

2358 **Wu Yüan** *or* **Wu Yün** 伍員 (T. 子胥). 5th and 6th cent. B.C. A native of the Ch'u State, whose father and elder brother were put to death by 平王 Prince P'ing. He himself fled to the Wu State. On his way thither he stopped by a river to drink and asked a maiden for something to eat. She gave him food and then disappeared in the water. Later on, when he had made a position for himself, Wu Yüan came back and threw some gold pieces into the river as payment to his mysterious benefactress. Reaching the Wu State he took service under Prince 僚 Liao, whom he urged to an expedition against Ch'u. Meanwhile the young Prince 光 Kuang slew Prince Liao, and took the throne, under the title of Prince Ho-lu (see *Chuan Chu*). He and Wu Yüan proceeded to attack Ch'u and drove into exile the then reigning Prince 昭 Chao, who had succeeded Wu Yüan's old enemy, Prince P'ing. The latter's grave was opened and his corpse was publicly flogged. The Ch'in State then came to the rescue and the army of Wu retired. The next step was to attack the Yüeh State; but Prince Ho-lu's troops were badly beaten at the battle of 姑蘇 Ku-su, and he himself was wounded in the finger, of which wound he died. He was succeeded by Fu Ch'ai who became somewhat estranged

from Wu Yüan; but when his new favourite denounced the old Minister, he sent the latter a handsomely-carved sword. With this weapon Wu Yüan committed suicide. Fu Ch'ai was exceedingly angry, and caused his body to be put in a leathern sack and thrown into the river, by the banks of which the people raised a shrine to his memory.

Wu Yüan-yü 吳元瑜 (T. 公器). 11th cent. A.D. An artist 2359
and colourist of the Sung dynasty, pupil of Ts'ui Po. He excelled in flowers, birds, and landscape. Late in life he used to sign pictures by his pupils, and pass them off as his own.

Y.

Yakoob (Mahomed) 阿古柏. A.D. 1820—1877. Commonly 2360
known as Yakoob Beg. The *nom de guerre* of 安集延 An Chi-yen, son of the Kazi of Kurama in Khokand. He called himself 和碩伯克, and was also known as 大帕夏. He began life as a lieutenant of Buzurg Khan, son of the famous Jehangir, Kojeh of Khokand, and he held Ak Musjid from 1847 until 1853 when he was driven out by the Russians. In 1860 he was appointed Governor of Kurama, but had to flee for a time to Bokhara, owing to a conspiracy against the ruler of Khokand in which he engaged. At the end of 1864 he was sent as Commander-in-chief with Buzurg Khan to attempt to recover the sovereignty of Kashgar, which had thrown off the Chinese yoke. Buzurg proved to be a worthless debauchee and was deposed in 1866, and in spite of the opposition of the Dunganis and Kirghiz, Yakoob became ruler of Kashgar, of which country he proclaimed himself Khan in 1874. He professed himself the champion of Islam, and received from the Ameer of Bokhara the title of Atalik Ghazi, or Champion Father. His strict enforcement of the Koran and the heavy taxes which he was compelled to levy made him unpopular. although himself an example of strict

frugality. He entered into treaties of commerce with Great Britain and Russia, but failed to obtain their support against China. He died, or was murdered, while vainly trying to repel the advance of Tso Tsung-t'ang's lieutenants. His son, 海古拉, known as 小帕夏 or Kuli Beg, and Buzurg Khan's son, both claimed the throne. The latter being defeated at Aksu fled into Russian territory, while the former had soon to take refuge in Tashkend. Four of Yakoob's sons and two of his grandsons fell into the hands of the Chinese. One son was beheaded, one grandson died, and the rest were sentenced to be castrated and sent as slaves to the soldiers on the Amoor.

61 **Yang Ch'ang-chün 楊昌濬.** A licentiate of Hunan, who fought against the T'ai-p'ing rebels and had risen in 1874 to be Governor of Chehkiang but was dismissed in 1877 for making an improper recommendation. In the following year he was sent to assist Tso Tsung-t'ang in the north-west, and gradually rose again to high office. In 1884 he was sent to assist in the defence of Fuhkien, succeeding Tso Tsung-t'ang as Viceroy at Foochow in 1885. Three years later he was transferred to Kansuh, and in November 1895 he was ordered to retire on account of the Mahomedan rising.

2362 **Yang Chên 楊震** (T. 伯起). Died A.D. 124. A native of Hua-yin in Shensi, who taught as many as a thousand disciples, and came to be called the Confucius of the West. On one occasion when a stork had flown past with three eels in its beak, a disciple said to him, "That, sir, is a presage of your rise to a high post." Yielding to repeated requests, he came forth from his retirement at the age of 50 and entered upon a public career. Appointed to be Governor of 東萊 Tung-lai in Shantung, he passed through 昌邑 Ch'ang-i, where an old friend named 王密 Wang Mi, about to become his subordinate, was then Magistrate. Wang called

upon him in the evening, with the usual present of money to a superior. "Surely," said Yang Chên, "though your old friend has not forgotten you, you have forgotten your old friend." "It is dark," replied Wang, "and no one will know." "Not know?" cried Yang Chên; "why, Heaven will know, Earth will know, you will know, and I shall know." And from that circumstance the ancestral hall of the Yang family is to this day called the Hall of the Four Knows. In A.D. 120 he was placed at the head of the Civil Office. In 121 the Empress 鄧 Têng died, and his influence began to wane. The fostermother, 王聖 Wang Shêng by name, of the Emperor An Ti, and her licentious daughter 伯榮 Po Jung, indulged in such unseemly behaviour that Yang Chên felt himself compelled to interfere, thereby incurring the bitter hatred of the palace eunuchs. This feeling was intensified by a memorial from Yang Chên, presented in consequence of an earthquake, which of course he regarded as a Divine warning. The climax was reached when a former disciple of Yang Chên submitted an open condemnation of the doings at Court. He was at once thrown into prison, and Yang Chên, who tried to save him, was himself deprived of his seals of office and told to return to his provincial post. He went only as far as the little kiosque to the west of the city, known as Evening Rays, and there he drank off a cup of poison and brought his career to a close. He would receive no bribes. He laid up no store for his descendants. When a friend remonstrated with him on leaving nothing to his sons and grandsons, he replied, "If posterity shall speak of me as an incorrupt official, will that be nothing?"

Yang Ch'êng 楊成 (T. 昔溪). 2nd cent. B.C. A Governor of 2363
Tao-chou in Hunan under the Emperor Wu Ti of the Han dynasty. The Emperor having a fancy for a certain race of dwarfs found in the Tao-chou region, several hundreds of their youths were required every year as tribute. Parents and children were thus separated and

much misery ensued, until Yang addressed a touching remonstrance to the Emperor and the practice was discontinued. The people of Tao-chou erected temples in honour of their benefactor, and in later times his effigy came to be worshipped all over the empire as the 福祿神 God of Happiness and Prosperity.

2364 **Yang Ch'êng** 陽城 (T. 亢宗). A.D. 735—805. A native of 北平 Pei-p'ing in Chihli, who obtained a place as underling in a college where he was able to read the books by stealth. In six years he was an accomplished scholar, and then graduating as *chin shih* he retired with his brother to the mountains, where they appear to have had only one suit of clothes between them. They also both made a vow never to marry. After some time the fame of Yang Ch'êng's teachings reached the ears of Li Pi, who recommended him to the Emperor. He was appointed Censor, and filled the post for eight years without giving the slightest cause for displeasure. He then incurred the hatred of the powerful favourite P'ei Yen-ling by espousing the cause of sŏme of his victims, and would have fallen himself but for the intercession of the Heir Apparent. At the same time he prevented the appointment of P'ei as Minister of State by declaring openly that he would appear at Court weeping and dressed in mourning clothes. Shortly afterwards he fell into disfavour, and was sent as Governor to Tao-chou in Hunan. While there, a famine occurred and no taxes were forthcoming. The authorities pressed Yang Ch'êng for remittances, but he refused to press the people. He even threw himself into prison and slept on a plank bed; and when a Commissioner was sent down to look into the matter, he had disappeared.

2365 **Yang Chi** 楊基 (T. 孟載). 14th cent. A.D. A native of Kiangsu, who held various appointments in the public service, and at length, after a chequered career, rose to be Treasurer in Shansi. There he was impeached on some trivial pretext and condemned

to penal servitude. His poetry attracted the notice of Yang Wei-chêng, and is considered to be of the highest order. He himself was ranked with 高啟 Kao Ch'i, 張羽 Chang Yü, and 徐賁 Hsü Pên, as one of the Four Heroes of Kiangsu. Author of the 論鑒.

Yang Chi-shêng 楊繼盛 (T. 仲芳). A.D. 1516—1556. A 2366
native of Jung-ch'êng in Chihli, who was set by his mother to herd cattle, and only at the age of 13 began to attend school. He graduated as *chin shih* in 1547 and was attached to a Board at Nanking. For his bold opposition to the dangerous if not treacherous policy of Ch'ou Luan, who wished to establish a horse-market at the frontier, by which China was to be supplied with a fine breed of Tartar horses, he was degraded to be Gaol Warden at 狄道 Ti-tao in Kansuh. On the fall of Ch'ou Luan he was again promoted; but his denunciation of Yen Sung brought him to prison, and after three years to execution. His wife addressed to the Throne a powerful memorial, asking for his pardon, which was withheld from the Emperor by Yen Sung. "But if," she added, "my husband's crime is of too deep a dye, I humbly beg that my head may pay the penalty, and that I may be permitted to die for him. Then, from the far-off land of spirits, myself brandishing spear and shield, I will lead forth an army of fierce hobgoblins to do battle in your Majesty's behalf, and thus make some return for this act of Imperial grace." Canonised as 忠愍.

Yang Chien 楊堅 (T. 那羅延). A.D. 540—605. A descendant 2367
of the famous Yang Chên. His father, Yang 忠 Chung, who died in 568, rose under the Wei and Chou dynasties to be Duke of Sui. In 576 Yang Chien began to be an object of suspicion to the Emperor Wu Ti, and lay for a while in hiding. The next Emperor, Hsüan Ti, a mere debauchee, appointed him Minister; and on his death in 580, Yang styled himself Chancellor

and established himself in the Heir Apparent's palace. Through his daughter, who had married the Emperor Hsüan Ti, he managed to persuade the youthful sovereign, Ching Ti, to resign the throne to him, and proclaimed himself first Emperor of the Sui dynasty. In 589 he annexed the Ch'ên territory, taking care to employ its existing officials. In 600, acting upon the counsels of the Empress and Yang Su, he set aside his eldest son, who was Heir Apparent, and nominated his second son to succeed him. The latter is said to have slain the rightful heir forthwith, in order to prevent his re-instatement. In spite of wholesale slaughter of the House of Chou and treacherous behaviour to relatives and friends, he was not altogether a bad ruler. He lightened the burden of taxes, codified the criminal law, instituted the tithing system, opened public libraries, and set an example of simplicity and economy in food and dress. During his reign the population is said to have doubled, reaching a total of nearly nine millions. Canonised as 文帝, with the temple name of 高祖.

2368 **Yang Chien** 楊簡 (T. 敬仲. H. 誠齋). 12th and 13th cent. A.D. A poet and official of the Sung dynasty, some time a disciple of Lu Chiu-yüan. At the recommendation of Chu Hsi he was appointed magistrate at 樂平 Lo-p'ing; and when summoned thence to the Imperial Academy, the people escorted him on the way, calling him 楊父 Father Yang. He rose to be a secretary in the Board of Works, retiring in 1225.

2369 **Yang Ch'iung** 楊炯. 7th cent. A.D. A native of Hua-yin in the province of Shensi. Entering the public service, he rose to be a Director of the department charged with the tuition of the Heir Apparent. But he was mixed up in the rebellion of Hsü Ching-yeh, and degraded to a petty post. He afterwards became magistrate at 盈川 Ying-ch'uan in Chehkiang, where he distinguished himself by his cruelty. Was famous as a poet, and together with Wang Po,

Lo Pin-wang, and Lu Chao-lin, formed the band known as the 四傑 Four Heroes of the T'ang dynasty.

Yang Chu 楊朱. 4th cent. B.C. A philosopher mentioned by Mencius and Chuang Tzŭ. He founded a school of ethical *egoism*, as opposed to the extreme *altruism* of Mo Ti. According to Mencius he would not have parted with one hair of his body to save the whole world, whereas Mo Ti under such circumstances would have sacrificed all. Book VII of the spurious work known as 列子 (see Lieh Yü-k'ou) is devoted to his sayings, and he is even represented as holding a conversation with Lao Tzŭ. He has been confused with another personage, also mentioned by Chuang Tzŭ, named 陽戎 Yang Jung, whose style was 子居 Tzŭ-chü, and who was contemporary with Lao Tzŭ. 2370

Yang Chü-yüan 楊巨源 (T. 景山). 8th and 9th cent. A.D. A native of 蒲 P'u-chou in Shansi, who graduated as *chin shih* about A.D. 790 and in 830 was Superintendent of Instruction at Ho-chung in Shansi. He gained considerable reputation as a poet. 2371

Yang Chung-no 楊忠訥 (T. 崇木). 17th and 18th cent. A.D. Son of Yang Yung-chien, and author of the collection of poems called 叢桂集. 2372

Yang Hsi-fu 楊錫紱 (T. 方來. H. 蘭畹). A.D. 1701—1769. Graduated as *chin shih* in 1727, and rose by 1757 to be Director General of the Grain-Transport, a post which he filled with conspicuous success until his death. Author of the 漕運全書, a book on the grain-transport system; of a commentary on the *Four Books*; of a record of virtuous wives; and of a collection of essays. Canonised as 勤慤. 2373

Yang Hsiang 楊香. One of the 24 examples of filial piety, said to have lived under the Han dynasty. When he was only fourteen years of age his father was attacked by a tiger, whereupon 2374

he at once flung himself upon the beast and by the sacrifice of his own life enabled his father to escape.

2375 **Yang Hsin** 羊欣 (T. 敬元). Died A.D. 432. A native of Nan-ch'êng in Shantung, who served at intervals under the Chin and Sung dynasties and rose to be Governor of Hsin-an. He was remarkable for his skill as a calligraphist; and in the 隸 *li* style he was declared by Shên Yo to surpass even Wang Hsien-chih.

2376 **Yang Hsing-mi** 楊行密 (T. 化源). Died A.D. 907. An official of the T'ang dynasty, who for his services against the rebel 畢師鐸 Pi Shih-to received in 902 the title of Prince of Wu. He never actually established his independence, but was canonised as 武忠, first sovereign of the Wu State.

2377 **Yang Hsiu** 楊修 (T. 德祖). 2nd and 3rd cent. A.D. Great great grandson of Yang Chên, and a very precocious boy. On one occasion, when 9 years of age, a gentleman named K'ung (= *Peacock*) came to call on his father who happened to be out. Seeing some arbutus-fruit (= *Yang*) lying on the table, the visitor jokingly remarked, "I presume that is a member of your family;" to which the boy at once replied, "I never heard that the peacock was a member of your family!" He subsequently became secretary to the great Ts'ao Ts'ao, who grew suspicious of his talents and caused him to be put to death. It was to him that 張松 Chang Sung, when sent by 劉璋 Liu Chang to Ts'ao Ts'ao and asked how many men like himself there were in Shu, made his memorable reply. "Of men like me cried Chang Sung, "there are cartloads and peck-measurefuls innumerable!"

2378 **Yang Hsiu-ch'ing** 楊秀清. One of the leading spirits of the T'ai-p'ing rebellion, to whose military genius much of the early success of the movement was due. Known as the 東王 Eastern Prince, he professed to be the mouth-piece of 天父 God the Father, and often rebuked Hung Hsiu-ch'üan and sometimes even

beat him. After the capture of Nanking by the T'ai-p'ings he established himself in the Viceroy's yamên and lived in great state. In August 1856 he was detected in a seditious movement against the Heavenly King and was slain, and his body is said to have been eaten.

Yang Hsiung 楊雄 (T. 子雲). B.C. 53—A.D. 18. A native 2379
of Ch'êng-tu in Ssŭch'uan, who as a child was fond of learning but given to straying from the beaten track and reading whatever he could lay his hands upon. He stammered in his speech, and consequently gave much time to meditation. In poetry he made Ssŭ-ma Hsiang-ju his model, and ere long was considered to be quite the equal of his master. He attracted the notice of the Emperor Ch'êng Ti, and received a post at Court, from which he is some imes spoken of as 楊執戟. Later on he accepted office under Wang Mang, the Usurper, for which he is severely blamed in history, Chu Hsi stigmatising him as "Mang's Minister." On one occasion he nearly lost his life by throwing himself out of window to escape arrest on a charge for which a son of Liu Hsin, who had been a pupil of his, was put to death. He propounded an ethical criterion occupying a middle place between those insisted upon by Mencius and Hsün K'uang, teaching that the nature of man at birth is neither good nor evil, but a mixture of both, and that development in either direction depends wholly upon environment. In glorification of the *Canon of Changes* he wrote the 太玄經, and to emphasise the value of the Confucian *Analects* he produced the 法言, both between A.D. 1 and 6. On completion of this last, his most famous work, a wealthy merchant of the province was so struck by its excellence that he offered to give 100,000 *cash* if his name should merely be mentioned in it. But Yang answered with scorn that a stag in a pen or an ox in a cage would not be more out of place than the name of a man, with nothing but money to recommend

him, in the sacred pages of a book. Liu Hsin however sneeringly suggested that posterity would use it to cover pickle-jars. Yang also wrote the 訓纂, a philological work; the 反騷, a poem in imitation of Ch'ü Yüan's well-known elegy; and also treatises on acupuncture and music. The 方言, a comparative vocabulary of words and phrases used in different parts of the empire, has been attributed to him, but on very insufficient, if not actually mistaken grounds. See *Hung Mai.*

2380 **Yang Hsü** 羊續 (T. 興祖). 2nd cent. A.D. A native of P'ing-yang in Shansi, who received an official appointment in recognition of the services of his forefathers for seven generations. He rose to be a General, but got into trouble over some palace intrigue, and was thrown into prison. Ten years later he was again in office, and on the rebellion of 趙慈 Chao Tz'ŭ in 186 he became Governor of Nan-yang. Before taking up his appointment, he visited the city in the disguise of a poor scholar, with only one attendant, and familiarised himself with the feelings of the people. He then proceeded to dismiss all corrupt officials and generally reform the administration; and ere long, in conjunction with the Governor of Ching-chou, he had captured and beheaded Chao Tz'ŭ. He dressed in ragged clothes, ate coarse food, and used a miserable equipage. On one occasion some one brought him a present of fresh fish, which he accepted and hung up; and later on, when a further supply was offered, he caused the previous lot to be produced, to show that he was not in want of any more. In 189 the Emperor Ling Ti would have appointed him to a high post, but when the official came to collect the usual fees, Yang Hsü brought out one wadded robe, which he said was all the property he owned. The Emperor took umbrage at this, and nominated him to an inferior position. Just then however he died, aged 48.

Yang Hsüan-kan 楊玄感. Died A.D. 613. Son of Yang Su. 2381
He was one of the first to revolt against the Emperor Yang Ti, but his attempt at insurrection was quickly suppressed and he perished with the defeat of his forces.

Yang Hu 陽虎. 6th cent. B.C. Charioteer to **季桓** Chi Huan, 2382
the chief of one of the three leading families in the Lu State. In 505 he rebelled against his master, and for some time held him prisoner. Confucius refused to see him; but they afterwards met accidentally, and Confucius was persuaded by him to take office. He failed in his ambitious designs and was ultimately compelled to flee to the Chin State.

Yang Hu 羊祜 (T. **叔子**). Died A.D. 278. A native of Nan- 2383
ch'êng in Shantung, grandson of Ts'ai Yung and twin brother to the Empress Consort of the founder of the Chin dynasty. At the age of five he bade his wet-nurse go and fetch a bracelet from the mulberry-orchard of a neighbouring Mrs. Li. "That bracelet," cried Mrs. Li, "was lost by my dead son!" From which it was inferred that Yang had been her son in a previous birth. He rose to high office, first of all under Ssŭ-ma Chao, and afterwards under Ssŭ-ma Yen. When on a great campaign against the Wu kingdom, he used to go about with a loose girdle and dressed in light furs, attended by only a very small body-guard; hence he received the sobriquet of the **斯文主將** Gentlemanly General. For his immense services he was ennobled as Marquis, and when he died all the shops were closed and the sounds of lamentation were heard in the neighbouring kingdom of Wu. The people of Ching-chou put up a memorial stone on Mt. **峴** Hsien, at the sight of which so many persons wept that Tu Yü called it the **墮淚碑** Tablet of Tears.

Yang Hui-chih 楊徽之 (T. **仲猷**). A.D. 921—1000. A 2384
native of P'u-ch'êng in Shensi, who graduated as *chin shih* in 958 and rose under the first two Emperors of the Sung dynasty to the

highest offices of State. He was intensely fond of poetry, and would recite to his friends for hours together; and at his death he left behind him a small collection of verses of his own composition.

2385 **Yang Hung** 楊洪 (T. 宗道). Died A.D. 1451. A native of 六合 Liu-ho in Kiangsu, who distinguished himself as a military commander and in 1448 was ennobled as Earl. He then fell into disgrace over the capture of the Emperor (see *Chu·Ch'i-chên*) and was thrown into prison. From this he was released to defend the capital, and after an overwhelming victory over the rebels he was restored to favour and ennobled as Marquis. Canonised as 武襄.

2386 **Yang I** 楊益 (T. 筠松. H. 求貧). 9th cent. A.D. A native of 竇 Tou-chou in Kuangsi, employed as an official astronomer and geomancer under the Emperor Hsi Tsung of the T'ang dynasty. In 880, when Huang Ch'ao attacked the Court, he stole the secret cabbala inscribed on tablets of jade which belonged to the Imperial Treasury, and made off with them, leading thereafter a wandering life. He was the founder of the Kiangsi school of geomancy, and is said to have marked 15 days in the year, known as 楊公忌, as exceptionally unlucky.

2387 **Yang I** 楊億 (T. 大年). A.D. 974—1030. A native of P'u-ch'êng in Shensi. Just before his birth his father dreamt that a Taoist priest, named 懷玉山人, came to make a call; and when the little boy was born, he was found to be covered with hair over a foot long, which however disappeared within a month. For some years he could not speak; until at length being one day carried up to the top of a pagoda, he burst out with the following well-known lines:

> Upon this tall pagoda's peak
> My hands can nigh the stars enclose;
> I dare not raise my voice to speak,
> For fear of startling God's repose.

At seven years of age he was highly skilled in composition, and able to converse upon serious subjects. At eleven, the Emperor sent for him to Court. He graduated as *chin shih*, and ultimately rose to be a sub-Chancellor of the Han-lin College and was employed in preparing the dynastic annals. But he fell into disfavour for refusing to draft a Decree setting up the new Empress of the Emperor Chên Tsung; and his rivals, Ch'ên P'êng-nien and Wang Ch'in-jo secured his dismissal. By 1018 he had again risen to be Vice President of the Board of Works. Foreseeing an early death, he sought to escape the inevitable by giving himself the cognomen above, which means length of years. His numerous miscellaneous writings are mostly to be found in the two collections entitled 西崑 and 訓倡集. Canonised as 文公. See *K'ou Chun.*

Yang I-ch'ing 楊一清 (T. 應寧). Died A.D. 1530. A native 2388
of Pa-ling in Hunan, who graduated as *chin shih* in 1472 and rose by 1502 to be Vice President of the Censorate. Appointed Governor of Shensi, he defended the frontier so well that in 1507 he received supreme command of the Kansuh and Shensi armies. His plan of an additional wall, and of fortifying certain points, was approved, and funds were issued; but the hostility of Liu Chin forced him to retire, and he was prosecuted for wasting public money and thrown into prison. Three years later, while in command against the rebel Prince of 安化 An-hua, he conspired with the eunuch 張永 Chang Yung, and the two effected Liu Chin's overthrow. He ultimately rose to be President of the Board of Civil Office, but his opposition to Chang Ts'ung brought about his downfall, and he was degraded for accepting money from the younger brother of Chang Yung in return for writing the epitaph of the latter who had been dead for some years. Shame and mortification developed an abscess in his back, and he died declaring in his last memorial that his name had been so defiled that he could not rest

even in the tomb. In a few years his rank was restored, and he was ultimately canonised as 文襄.

2389 **Yang Ju** 楊儒. A Chinese Bannerman, who was a Taot'ai in Kiangsu in 1888, at Wênchow in 1891, and the following year at Wuhu, whence he was sent as Minister to Washington in 1893. He was Director of the Court of Sacrificial Worship in 1895, and is now Vice President of the Imperial Clan Court.

2390 **Yang Ju-shih** 楊汝士 (T. 慕巢). 9th cent. A.D. An official of the T'ang dynasty, who in his youth succeeded in carrying off the prize at a poetical competition against the famous poets Yüan Chên and Po Chü-i. After graduating as *chin shih*, he rose by 836 to be Vice President in the Board of War, and was President of the Board of Punishments at his death.

2391 **Yang Jung** 楊榮 (T. 勉仁). A.D. 1371—1440. A native of Chien-an in Fuhkien, who graduated as *chin shih* in 1400, and gained great reputation as a scholar and official. His personal name was originally 子榮 Tzŭ-jung, and he is known as 東楊 Eastern Yang (see *Yang P'u*). He stopped the Emperor Yung Lo upon his entry into Nanking in 1402, and persuaded him to begin with a visit to his father's grave. He occupied a position of considerable confidence under that monarch, whom he accompanied upon his last expedition and whose death he concealed until his successor was seated upon the throne. He continued to enjoy the Imperial favour until the rise of the eunuch Wang Chên deprived him of all real power. Canonised as 文敏.

2392 **Yang-ku-li** 楊古利. A.D. 1578—1644. The son of a chieftain of the 庫爾喀 K'u-êrh-k'o tribe, whose murder he avenged when only fourteen years of age by killing the murderer with his own hand. He entered upon a military career, and fought against the troops of the Mings with signal success. In 1627 he went on the campaign against Korea; and again in 1644, when he was

killed by a gunshot wound while pursuing the flying enemy into the mountains. He had married an Imperial princess, and was posthumously ennobled as 武勳王.

Yang Kuang 楊廣 (T. 阿摩). A.D. 580—618. Second son 239
of Yang Chien, first Emperor of the Sui dynasty, whom he is said to have assassinated, as well as his elder brother. Succeeding to the throne in 605, he forthwith gave himself up to extravagance and debauchery, spending vast sums over his palace and pleasure-grounds at the new capital, Chiang-tu or modern Yang-chou. For his progress thither he levied from all officials above a certain rank a quota of ornamental "dragon-boats," the whole forming a line of vessels nearly one hundred miles in length. The trees in his park were supplied in winter with silken leaves and flowers, and birds were almost exterminated to provide a sufficient supply of down for his cushions: He is said to have prohibited women from wearing veils in public, substituting a turban for the more modest custom hitherto in vogue. In 607 he visited the northern frontier, and held an assembly of the chiefs of Central Asia, building at frightful sacrifice of life another Great Wall from 榆林 Yü-lin Fu in Shensi to the 紫 Tzŭ river in Ta-t'ung Fu, Shansi. He entered into trading relations with the Turkic tribes, and spent large sums upon embassies. In 608 he built a new palace at Fên-chou in Shansi, and in 609 made an unsuccessful campaign against the Turkic tribes. From 611 to 614 he indulged in unsuccessful invasions of Korea; and the consequent pressure upon the people led to risings in Shantung, Chihli, Honan, and other provinces. In 615, while on a progress, he was besieged at 雁門 Yen-mên in Shansi for no less than a month by the Turkic Khan. In 617 as many as seven usurpers had established themselves at various points; yet all the time the Emperor was content to live in shameless debauchery at his capital. The future founder of the T'ang dynasty

set up 侑 Yu, Prince of Tai, (known in history as 恭帝侑) a grandson of Yang Chien, in Shansi, and carried all before him. Hsiao Hsien became undisputed master from the East River to the western borders of Kuangtung, and of Hupeh, and the Yellow River defile, and from Han-yang in Hupeh to Cochin China. In 618 Yang Kuang was assassinated by Yü-wên Hua-chi, and was succeeded by his grandson 侗 T'ung, Prince of Yüeh (known in history as 恭帝侗), a mere puppet in the hands of Wang Shih-ch'ung, by whom he was poisoned in the following year. The Prince of Tai abdicated at the same time in favour of Li Yüan, and died soon after. In spite of his otherwise disreputable character, Yang Kuang prided himself upon his literary attainments. He set one hundred scholars to work editing a collection of classical, medical, and other treatises; and it was under his reign, in A.D. 606, that the examination for *chin shih* was instituted. Canonised as 煬帝.

2394 **Yang Kuei-fei** 楊貴妃. Died A.D. 756. The daughter of an official named 楊玄琰 Yang Hsüan-yen (T. 溫), who had been President of the Board of War under the Emperor Jui Tsung, and had been ennobled as Duke. Her personal name was 玉環 Yü-huan. In 735 she became concubine to Prince 壽 Shou, eighteenth son of the Emperor Ming Huang; and three years later, upon the death of the reigning favourite, she passed into the harem of the father. She was surpassingly lovely, and specially noted as being the only fat lady among China's historical beauties. Her influence soon became paramount. She herself received the title of 太眞, whence she is often spoken of as 太眞妃 or 眞妃; her second cousin, Yang Kuo-chung, a drunken gambler, was raised to high office and ennobled with the title of his father; and her three sisters, who were also taken into the Imperial harem, received the titles of the Ladies 韓國 Han Kuo, 虢 Kuo Kuo, and 秦 Ch'in Kuo, respectively. In 745 she was raised to the rank of

Kuei-fei, and it is under this title that she is usually known. After an unparalleled career of luxury and extravagance, she fled with the Court in 756 at the approach of the rebel An Lu-shan. But on reaching 馬嵬 Ma-wei the soldiery rose in revolt, and demanded vengeance on the family of Yang. The Emperor was forced to order the eunuch Kao Li-shih to strangle his idolised concubine (some say she was hanged on a pear-tree), while her cousin, Yang Kuo-chung, and her sister, the Lady Ch'in Kuo, perished at the hands of the troops.

Yang Kung-i 楊恭懿 (T. 元甫). A.D. 1225—1294. A native of 奉元 Fêng-yüan in Shensi, who was obliged to toil for his living, with only spare moments for education. He succeeded however in acquiring a profound knowledge of the *Canon of Changes* and *Book of Rites*. In 1270 he and Hsü Hêng were summoned to Court, but he excused himself on the score of illness until the Heir Apparent began his studies. In 1275 he carried a measure by which only men of good character and well-read in the Classics were allowed to be nominated for the public examinations. In 1279 he was transferred to the Historical Department and was ordered to report on the calendar. 2395

Yang Kuo-chung 楊國忠. Died A.D. 756. Cousin to Yang Kuei-fei. His youth was spent in riotous living; but after his cousin's rise to power he managed to secure a share of the Imperial favour, and was for a long time a person of great influence at Court. He was of course an object of flattery to all the courtiers, except to one, 張垓 Chang Huan, who said, "Men lean on Yang Kuo-chung as though he were Mt. T'ai, but I regard him as a mountain of ice." After rising to high office and being ennobled as Duke, he was slain at the general massacre of the Yang family. His name was originally Yang 釗 Chao; the designation "Kuo-chung" was bestowed upon him by the Emperor. 2396

2397 **Yang of Lu, Duke** 魯陽公. A personage mentioned by Huai Nan Tzŭ. Being engaged in a bloody battle with the army of the Han[a] State, and fearing lest evening should close in and interfere with his victory, he raised his spear and shook it at the declining sun, which straightway went backwards in the sky to the extent of three zodiacal signs. [A similar story is told of one 虞公.]

2398 **Yang Lung-yen** 楊隆演. Died A.D. 920. Brother to Yang Wu, and his successor in 908 as third sovereign of the Wu State, the territories of which he increased by the annexation of Kiangsi.

2399 **Yang Ming-shih** 楊名時 (T. 賓實 and 凝齋). A.D. 1660—1736. A native of Kiangsu, who graduated as *chin shih* in 1691 and rose by 1726 to be Viceroy of Yün-Kuei. In 1728 he was impeached and sentenced to death, but was pardoned lest the people, who loved him, should rebel. At the end of his life he was recalled to Peking as tutor to the Imperial Princes. He wrote on the *Canon of Changes* and on the *Odes*. Canonised as 文定, and included in the Temple of Worthies.

2400 **Yang Pao** 楊寶. 1st cent. B.C. and A.D. Father of Yang Chên. He lived in retirement and occupied himself with teaching, and when in A.D. 7 he was summoned to take office he fled away and hid himself. Later on, the Emperor Kuang Wu would gladly have made use of his services. He died however of old age before he could start for the post to which he had been appointed. He was a man of an eminently humane disposition. On one occasion he rescued a wounded bird which was attacked by ants, and after nursing it to recovery allowed it to fly away. The same evening the bird returned, and taking the form of a youth in yellow garments, presented him with four jade bracelets, saying, "Take care of these; they will cause four generations of your descendants to be pure and spotless as themselves." This prophecy was fulfilled in the

lives of Yang Chên, Yang 秉 Ping, Yang 賜 Tz'ŭ, and Yang 彪 Piao.

Yang P'o 楊朴 (T. 契元). 10th cent. A.D. A native of 2401
管城 Kuan-ch'êng in Honan, who distinguished himself as a poet and received an offer of a post from the Emperor T'ai Tsung of the Sung dynasty. He declined this however, and lived in retirement with wine and books until summoned to Court by the Emperor Chên Tsung in 998. "Did any one give you any verses at parting?" asked his Majesty. "My wife," replied Yang, "gave me the following stanza:

> Don't liquor too deep, and, what is worse,
> Don't fuddle your brains with making verse;
> For now you're to be a Mandarin
> 'Tis the last I shall see of my old man's skin!

At this the Emperor laughed and gave him a handsome present. He used to ride about upon an ox, and called himself 東里野民. His works were published under the title of 東里楊聘君集.

Yang P'u 楊溥. Brother to Yang Lung-yen and his successor 2402
in A.D. 920 as fourth and last sovereign of the Wu State. In 927 he assumed the Imperial title, but in 936 he abdicated in favour of Hsü Chih-kao.

Yang P'u 楊溥 (T. 弘濟). A.D. 1372—1446. A native of 2403
石首 Shih-shou in Hupeh. Graduating as *chin shih*, he was for some time attached to the establishment of the Heir Apparent, until forced to go into mourning for his father. In 1414 he got into serious trouble by failing to meet the Emperor at an appointed time, and was thrown into prison. There he remained for ten years, all of which he passed in close application to literary studies; at length, upon the accession of the Emperor Jen Tsung, he was released and appointed to the Han-lin College. He ultimately rose to high office and was much respected, especially for his calm and

dignified demeanour. At the same time he was so humble that when entering the palace he would creep along by the wall, not deeming himself worthy to occupy the middle of the road. With the rise however of the eunuch Wang Chên in 1440, his influence began to wane. He was known as 南楊 Southern Yang, to distinguish him from Yang Jung and Yang Yü, who are together known as the Three Yangs. Canonised as 文定.

2404 **Yang Shên** 楊愼 (T. 用修. H. 升菴). A.D. 1488—1529. Son of Yang T'ing-ho, and a native of Hsin-tu in Ssŭch'uan. He graduated first on the list at the Palace examination in 1511, and was appointed to the Han-lin College. His official career was somewhat chequered. In 1524 he strenuously opposed the appointment of Kuei O and Chang Ts'ung to the Han-lin College, and when the Emperor would not listen to him, he wept and howled so loudly that he was heard all over the palace. For this he was thrown into prison, and eventually banished to 永昌 Yung-ch'ang in Yünnan where he died. He was an accomplished scholar and author, his best known works being the 丹鉛總錄, a collection of miscellaneous writings, which is really a compressed edition of a much more extensive production; and the 轉注古音畧, a philological treatise. At ten he had composed verses, and at eleven had projected a work on ancient battle-fields. He was especially versed in astronomy, ceremonial, and history. During his later years he led a life of apparent dissipation, in order to avert the Emperor's suspicions. Canonised as 文憲.

2405 **Yang Shih** 楊時 (T. 中立. H. 龜山). A.D. 1053—1135. A native of 將樂 Chiang-lo in Fuhkien. He graduated as *chin shih* in 1077, but declined to take office and enrolled himself as a disciple under Ch'êng Hao, who was then at 潁昌 Ying-ch'ang in Honan. On the death of the latter, he joined the still more famous brother, Ch'êng I, at Lo-yang, and remained with him until

1087, behaving towards him with the utmost deference. On one occasion, when the Master had dozed off, Yang Shih would not wake him, but remained standing at the door so long that a foot (some say three feet) of snow fell in the interval before the sleeper awaked. After that he held several appointments as Magistrate, and his administration was uniformly successful. He was an opponent of Wang An-shih, and it was through his denunciation that Wang's tablet was removed from the Confucian Temple. The peace arranged with the Chin[a] Tartars in 1126 caused him to resign the important posts to which he had been appointed, and he retired into private life to continue awhile the course of study and teaching which had always been his chief solace and enjoyment. Canonised as 文靖, in 1495 his tablet was placed in the Confucian Temple.

Yang Shou-chih 楊守知 (T. 次也). 18th cent. A.D. Grandson of Yang Yung-chien, and author of the collection of poems styled 致軒集. **2406**

Yang Ssŭ-ch'ang 楊嗣昌 (T. 文弱). A.D. 1588—1641. Graduating in 1610, he came into notice when Peking was besieged in 1629, and rose to be President of the Board of War in 1637. He promptly set about reforming the military administration, suggesting an elaborate and expensive plan of campaign against the rebels. Unfortunately, he put complete trust in 熊文燦 Hsiung Wên-ts'an, Governor of Fuhkien, who had done much towards suppressing piracy, and he urged peace with the Manchus. The repeated ill-success of Hsiung Wên-ts'an roused the Emperor's suspicion, and Yang had to take the field in person. Finding the Emperor deaf to his defence of Hsiung, Yang appointed 左良玉 Tso Liang-yü to be Commander-in-chief, and in 1640 Chang Hsien-chung was driven into Ssŭch'uan and reduced to great straits. But the Imperialist generals proved incompetent, and he was allowed to break out and ravage Ssŭch'uan at will, posting in Chungking a counter proclamation **2407**

to Yang's offer of a reward for his head. In 1641 Yang collected a fleet at Yün-yang to cut off his retreat eastward, but Chang evaded him and by treachery succeeded in entering his headquarters at Hsiang-yang in Hupeh. Before Yang had got farther than 沙市 Sha-shih, Lo-yang had fallen, and out of sheer mortification he starved himself to death. No penalty was recorded against him, but Chang Hsien-chung, on taking Wu-ling, burnt his coffin.

2408 **Yang Su** 楊素 (T. 處道). Died A.D. 606. Son of a Magistrate of Fên-chou in Shansi under the Northern Chou dynasty. In 571 he earned the approval of the Emperor Wu Ti by a skilfully written draft for a proclamation. His Majesty remarked that with diligence he would compass both wealth and fame; to which Yang Su replied that he desired neither. He rose to take a prominent part in the political and military movements which placed Yang Chien upon the throne, and in his service conducted numerous campaigns against frontier kingdoms and internal opponents, for which he was ennobled as Duke. When the latter lay upon his death-bed, Yang Su ingratiated himself with the son, Yang Kuang, by a timely hint respecting his father's condition, and was rewarded on that prince's accession to the throne by continuance of his high functions. His influence however with the new Emperor was of short duration; and finding himself neglected and in danger of degradation, he pined to death in the following year. He was distinguished by scholarly attainments and a love of study; yet according to the historians he made his way by scheming and truckling, and shares in the disgrace of placing such a monarch as Yang Kuang upon the throne. See *Lo-ch'ang Kung Chu.*

2409 **Yang Su-yün** 楊素蘊 (T. 筠湄 and 退菴). A.D. 1629—1689. Graduated as *chin shih* in 1652, and went as Magistrate to 東明 Tung-ming in Shantung, a district lately laid waste by the Yellow River. In three years he restored it to prosperity, and

also gained over a notable bandit who had been doing much mischief. For his services he was made an Inspecting Censor for Ssŭch'uan, whereupon he foretold in a memorial the rebellion of Wu San-kuei. No action was taken, however, and Wu San-kuei even succeeded in getting his appointment as Taot'ai in Ssŭch'uan cancelled. On this he retired to his home in disgust for ten years. He then became Taot'ai of the 鄖襄 Yün-hsiang Circuit in Hupeh, and earned fresh fame by opening to navigation a stream near 穀城 Ku-ch'êng, and so enabling the grain-junks to avoid the revolted districts of Shantung while relieving the people of his own Circuit from the burden of carrying the rice overland. As Governor of Anhui in 1687 he saved many lives during a famine by throwing open the public granaries before the Emperor's assent had reached him. Transferred to Hupeh, then in a state of constant alarm on account of rebel bands, he calmed the public mind by leaving the gates of the provincial city wide open on the night of the Feast of Lanterns. On his death-bed he indited a last memorial in behalf of some overtaxed districts.

Yang Ta-hung 楊大洪 (T. 文孺). A native of 應山 Ying-shan in Hupeh, who graduated as *chin shih* in 1607 and distinguished himself by his impeachment of the eunuch Wei Chung-hsien. 2410

Yang Ti. See **Yang Kuang.**

Yang T'ing-ho 楊廷和 (T. 介夫). A.D. 1459—1529. A native of Hsiu-tu in Ssŭch'uan, who graduated as *chin shih* in 1478, before his own father. He rose by 1507 to be a Minister of State, and tried hard to induce the Emperor to give up his hunting tours and attend to duty. Failing to check the power of the eunuchs, he repeatedly applied to retire, but was not allowed to go until 1519 when he refused to draft the Emperor's appointment of himself as Commander-in-Chief against the rebel 宸濠 Chên Hao (see 2411

Chiang Pin). In the following year, having been summoned by the dying monarch, he secured the succession of the Emperor Shih Tsung, being for forty days in charge of the government pending the new sovereign's arrival. He promptly disbanded the useless armies, dismissed a host of priests, packed off a Portuguese envoy, and introduced the strictest economy. His opposition to the new Emperor's desire to bestow undue honours on his parents lost him the Imperial favour, although by persistence he carried his point. In 1524 he retired because he could not stop the appointment of eunuch superintendents to silk factories, and in 1528 he was cashiered. In 1567 his honours were restored, and he was canonised as 文忠.

2412 **Yang Ts'un-chung** 楊存中 (T. 正甫). Died A.D. 1166. A native of the 崞 Kuo District in Shansi, whose personal name was originally 沂中 I-chung. He was very precocious, and possessed of unusual physical strength, which perhaps decided him to devote his talents to the art of war. In 1125 he gathered together a considerable force and did good service against various rebels who were just then giving a great deal of trouble. For this he was promoted to high rank; and when in 1140 he succeeded in inflicting a severe defeat upon the Chin[a] Tartars, who had broken their treaty, he was further loaded with honours, being ultimately ennobled in 1161 as Prince. Canonised as 武恭.

2413 **Yang Tsung-jen** 楊宗仁 (T. 天爵). A.D. 1659—1725. Entering the public service as a student of the Imperial Academy, he rose by 1722 to be Viceroy of Hu-Kuang. Here he introduced many reforms, and also established a system of relief for the poor. He encouraged agriculture by unofficial tours during which he distributed rewards out of his own pocket. Canonised as 清端, and included in the Temple of Worthies.

2414 **Yang Wan-li** 楊萬里 (T. 廷秀). A.D. 1124—1206. A native of Chi-shui in Shansi, who graduated as *chin shih* in 1154,

and rose to be keeper of the Imperial Library. He lost favour at Court by opposing an issue of iron cash in Kiangnan, and was relegated for a time to a provincial post. He was a poet of repute, and also wrote the 易傳, a commentary on the *Canon of Changes*. He was known as 誠齋先生, from a term applied to him by the Emperor Kuang Tsung. Canonised as 文節.

Yang Wei-chêng 楊維貞 (T. 廉夫). 14th cent. A.D. A native of Kuei-chi in Chehkiang, who graduated as *chin shih* in 1327 and served for a short time as magistrate. His disposition was unsuited however to a public career, and he retired to Shanghai where he built himself a "hanging garden" and amused himself by entertaining friends and playing upon an iron flute. His poetry, mostly composed under the inspiration of deep potations, was much esteemed. In 1369 the Emperor Hung Wu summoned him to Court. "What!" cried he, "should an old woman of 80 get ready a second *trousseau*?" He was kindly treated, and after 120 days was allowed to return home. 2415

Yang Wu 楊渥. Died A.D. 908. Eldest son of Yang Hsing-mi, and his successor in 907 as second sovereign of the Wu State. He soon gave himself up to a life of debauchery, in consequence of which the Minister 徐溫 Hsü Wên caused him to be assassinated, and placed his brother upon the throne. 2416

Yang Yen 楊炎 (T. 公南). Died A.D. 781. A native of 天興 T'ien-hsing in Shensi, whose father 楊播 Yang Po had been an official, popularly known as 元靜先生. He was noted for his splendid beard and eyebrows, as well as for a spirited disposition; and after the death of his father he received an appointment in the public service. Becoming a protégé of Yüan Tsai, when the latter fell he was banished to a petty post in Hunan, from which he was recalled at the accession of the Emperor Tê Tsung in 779, and rose to share with Lu Ch'i the full control of the 2417

administration. The latter became jealous of his superior abilities and influence, and at length found his opportunity in the exposure of Yang Yen's son for bribery and corruption. Yang Yen was banished to Kuangtung, but before he reached his destination he was allowed to commit suicide. During his short term of office he attempted, but without success, to introduce a new system of providing revenues for the State. The old-fashioned land-tax, and payment in kind upon produce, together with the corvée system of forced labour, were to be done away with, and a half-yearly money-tax was to be substituted in lieu of all these. Some time after death his honours were restored to him, and he was canonised as 平厲.

2418 **Yang Yin** 楊愔 (T. 遵彥). A.D. 511—560. A native of Hua-yin in Shensi, who showed great signs of ability even before he could speak, and was playfully known as the "Prince of Ch'in." At six years of age he read history; at eleven he knew the *Odes* and the *Canon of Changes*, and could enjoy the *Tso Chuan*. "This child," cried an elder cousin, "has not shed his colt's teeth, yet he is already the Bucephalus of our family!" At fifteen he was ennobled as Baron for military services, and at eighteen he was holding a high post. From this time his career was chequered with the ups and downs of political life. At one moment he was hiding for fear of his life in a Buddhist monastery, whither he had gone under an assumed name, after leaving his hat and clothes by the bank of a river. He rose under the first Emperor of the Northern Ch'i dynasty to be Minister of State and President of the Board of Civil Office, and in 559 he was ennobled as Prince. He was put to death by the Emperor Hsiao Chao Ti.

2419 **Yang Ying-chü** 楊應琚. Died A.D. 1766. A high official under the Emperor Ch'ien Lung, who after successfully filling many important posts and rising to be Grand Secretary in 1764, in consequence of his failure against the rebels in Yünnan, was cashiered,

had all his property confiscated, and was ordered to commit suicide.

Yang Yü 楊寓 (T. 士奇. H. 東里). A.D. 1365–1444. 2420
A native of T'ai-ho in Kiangsi, whence he is sometimes spoken of as 西楊 West Yang (see *Yang P'u*), who received through interest an appointment as Compiler in the Han-lin College. Subsequently, when the Board of Civil Office held an examination of scholars, he came out at the head of the list. He rose to high office in the State, and it was solely through his firmness that the boy-Emperor Ying Tsung came peaceably to the throne. He was employed upon the annals of several reigns, and also upon the commission which produced the 歷代名臣奏議, a collection of memorials by famous Ministers of all ages. He compiled the 文淵閣書目, a catalogue of the Imperial Library, and was generally known as one of the greatest scholars of his age. His last years were clouded by the misbehaviour of his son, who was finally impeached and dismissed the public service. He is better known by his style, as Yang Shih-ch'i. Canonised as 文貞.

Yang Yu-chi 養由基. A Minister of the Ch'u State, who 2421
was so skilful at archery that he could pierce a willow-leaf from a distance of 100 paces and do it 100 times in succession. There was a great ape in Ch'u, and the prince ordered Yang to shoot it. Scarcely had he bent his bow ere the ape clung to the tree howling.

Yang Yü-ch'un 楊遇春 (T. 時齋). A.D. 1760–1838. A 2422
native of Chungking in Ssŭch'uan, who for various military services was appointed Commander-in-chief of Kansuh. In 1805 he was banished to Ili for his too lenient treatment of the 南山 Nan-shan mutineers, who had been driven to revolt by having their rations of salt and rice reduced to maize. Three years later he was restored to office as Brigade-General in Kansuh; and in 1827, after the irruption of Jehangir into Turkestan, he received the title of Marquis and was appointed Viceroy of Shen-Kan, as a special

exception to the rule which forbids the transfer of Chinese as opposed to Manchus from high military to high civil rank. Of extraordinary valour, he was never wounded. In private life he was austere, and to his sons severe, thrashing his eldest for loose living when the latter was already a Prefect. Canonised as 忠武, and included in the Temple of Worthies.

2423 **Yang Yün** 楊惲 (T. 子幼). 1st cent. B.C. An official who received high office for having given the first warning of the rebellious intrigues of the Ho family (see *Ho Kuang*). He was however unfitted for public life, and was soon dismissed from his post. He then took to luxurious living, and made such a display of his wealth that on the occasion of an eclipse of the sun he was denounced for extravagance and pride, and was put to death as a disorderly character.

2424 **Yang Yung-chien** 楊雍建 (T. 自西 and 以齋). A.D. 1631—1704. A native of Hangchow, who graduated as *chin shih* in 1655 and rose to be Vice President of the Censorate and of the Board of War. After four years' retirement to wait on his aged mother, he was sent to the Yellow River, whence he retired ill from his labours. He was also for a time Governor of Kueichou, where he did much to restore orderly government. He published two collections of memorials, and one of miscellanies.

2425 **Yang Yung-po** 陽 (or 羊) 雍伯. 2nd cent. A.D. A man of the E. Han dynasty. Impelled by charitable motives he supplied gruel for nothing to all thirsty travellers who had to cross a steep mountain near his home. He carried on this practice for 3 years, when one day a stranger who had been drinking gave him a pint measure full of cabbage-seed, telling him to plant it in his field, whereby he would obtain some fine jade and a good wife. After having done this, Yang was desirous of taking to wife a renowned beauty, whose mother, 徐氏 Hsü Shih, demanded as the price

of her consent two bracelets of white jade. Yang went and dug in his field; and was rewarded by the discovery of five such pairs. His union was thereupon happily accomplished. Hence comes the phrase 種玉田 "to cultivate a jade field," figuratively used of a happy marriage, and from this legend the District of 玉田 Yü-t'ien in Chihli is said to take its name. The same story is told of a man named Lin, from whom the illustrious Lin Tsê-hsü is said to have traced his descent, with unimportant differences of detail. The field is said to have been an indigo-field, and the District named after the story is 藍田 Lan-t'ien in Shensi.

Yao 堯. Died B.C. 2258. The famous legendary Emperor, whose name, coupled with that of Shun, is suggestive of China's Golden Age. His surname was 姬 Chi, and his personal name 方勳 Fang-hsün. He is said by some to have been the son of the Emperor 帝嚳 Ti K'u, who invested him with the Principality of 陶 T'ao, whence he subsequently moved to 唐 T'ang, from which two localities he obtained the name of 陶唐氏 Another account makes him the son of a virgin, who produced him according to the prophecy of a red dragon after a gestation of fourteen months, with eyebrows of eight different colours. He ascended the throne in B.C. 2357, and after a glorious reign, variously estimated at 70 and 98 years, he set aside his worthless son Tan Chu and abdicated in favour of Shun. He was canonised as 唐帝堯, and is also known as 伊祈 and 伊耆. 2426

Yao Ch'a 姚察 (T. 伯審). A.D. 533–606. A native of Wu-k'ang in Chehkiang. Distinguished in youth by filial piety, he rose to eminence as a scholar and undertook to write the *History of the Liang Dynasty*, A.D. 502–557. This work was completed by his son, Yao Chien, with some slight help from Wei Chêng, as also was his *History of the Ch'ên Dynasty*, A.D. 557–589, towards which he had done little more than collect materials. He served as 2427

Magistrate of his native place under the Liang dynasty, and rose to be Vice President of the Council under the Ch'ên dynasty; and in 589 the founder of the Sui dynasty gave him a post in which he could work upon the histories above mentioned, declaring before all the Court that there was no other such scholar in the empire. In 593 his father died, and he inherited the title of Duke. He thereupon retired to a Buddhist temple at 鍾山 Chung-shan in Kuangsi, where as a boy he had taken the vows. In his will he openly confessed his belief in the Buddhist faith. He had always lived on priestly fare, and his body had become extraordinarily emaciated.

2428 **Yao Ch'ang** 姚萇 (T. 景茂). A.D. 330—393. Twenty-fourth son of Yao I-chung. On the death of Yao Hsiang, he submitted to Fu Chien (2) and served as Governor of various Districts. He led the Liang-chou division when Fu Chien raided Chin, and being defeated by Mu-jung Hung after the rout of Fu Chien, fled to 馬牧 Ma-mu in Kansuh. Chosen by the 西 Hsi-chou people to be head of their league, he assumed in 384 the titles of Generalissimo and Khan. Two years later he took Ch'ang-an, and set up the Later Ch'in dynasty. Canonised as 太祖武昭皇帝

2429 **Yao Ch'i-shêng** 姚啓聖 (T. 熙之 and 憂庵). A.D. 1623—1683. A native of Chehkiang, who after a stormy youth enlisted in the Bordered Red Chinese Banner and in 1663 passed first at the first *chü jen* examination of Bannermen. He was sent as Magistrate to 香山 Hsiang-shan in Kuangtung His seven predecessors all lay in the prison for failure to collect the full quota of revenue. He coolly took them out, feasted them royally, and sent them home, reporting that the Tls. 170,000 due had been paid, and so getting the reputation of being a millionaire. Before his fraud was discovered, he was denounced for having secret dealings with the pirate 霍侶成 Ho Lü-ch'êng, whom he had captured by stratagem, and only saved his head through the aid of Shang

K'o-hsi. His traducers, the Viceroy and the Governor, committed suicide; but he too was turned adrift at the age of fifty. The rebellion of the Feudatories enabled him to renew his career, and having visited all alone and unarmed the wavering Kêng Ching-chung and induced him to surrender, he was for this and many acts of valour appointed Viceroy of Fuhkien in 1678, to oppose the invasion of Chêng Chin. Besieged with only 5,000 men in Chang-chou, he beat off his 100,000 assailants by a sudden sortie during a thick fog, and steadily advancing, drove the Formosans to their island in 1680. For this he was ennobled and appointed President of the Board of War. In 1682 the death of Chêng Chin, who left a boy-successor, offered an opportunity to recover Formosa; but disputes with Shih Lang delayed operations until 1683 when Chêng K'o-shuang submitted, his brave general Liu Kuo-hsüan having been alienated from him by the wiles of Yao Ch'i-shêng. The latter is said to have been seven feet in height, and to have possessed enormous strength. He married his wife on account of her great muscularity, and their one son was strong enough to stop a runaway horse! Author of a collection of essays, etc. entitled 憂畏軒遺集.

Yao Chien 姚簡 (T. 思廉). Died A.D. 643. A native of 2430
Wan-nien in Shensi, and son of Yao Ch'a. He served under the Prince of Kuei-chi; and subsequently, under the Sui dynasty, as Reader to the Prince of Tai, he alone of the staff remained in attendance when the capital was stormed by the army of the T'angs. He was one of the eighteen men of learning gathered around him by the Prince of Ch'in in A.D. 621 (see *Li Shih-min*). He afterwards held the post of Chamberlain, and was entrusted with the completion of the histories of the Liang and Ch'ên dynasties begun by his father. Ennobled as Baron, and canonised as 康. He is better known by his style, as Yao Ssŭ-lien.

2431 Yao Ch'ung 姚崇. A.D. 650–721. A native of 陝州 Shên-chou in Honan, who was somewhat boisterous as a youth but gradually settled down to regular study. Entering the public service he attracted the notice of the Empress Wu Hou by his vigorous resistance to the Kitan Tartars, and was soon raised to high office. He became however an object of dislike to Chang I-chih, who maligned him to the Empress; and he was dismissed to the provinces until Chang and his brother had been executed. When ordered to return to the capital, the people clung weeping around his horse's head, cut off his stirrups, and took away his whip, in order to prevent his departure. He subsequently rose to be President of the Board of War under the Emperor Ming Huang. Canonised as 文獻.

2432 Yao Hsiang 姚襄 (T. 景國). A.D. 331–357. Fifth son and successor of Yao I-chung. At seventeen he was 8*ft.* 5*in.* in height, and his hands hung below his knees. His military bearing and mental qualifications endeared him to the people, at whose instance he assumed the titles of Generalissimo and Khan, and in 355 occupied 許昌 Hsü-ch'ang in Honan. He was defeated by Huan Wên (see *Yin Hao*), and in 356 was driven to 北屈 Pei-ch'ü in Shansi. Moving westward, he was slain by Fu Chien (2) at the battle of 三原 San-yüan in Shensi. Canonised by Yao Ch'ang as 魏武王.

2433 Yao Hsing 姚興 (T. 子略). A.D. 366–416. Eldest son of Yao Ch'ang, to whom he fled from the Court of Fu Chien. He assumed the title of Emperor of the Later Ch'in dynasty in 394, but in 399 reduced himself to 王 king, on account of eclipses and calamities. He ruled well and wisely for 21 years, adding all north of the Han and the Huai, Western Ch'in until 407, and the three Liang[a] States to his territory. Canonised as 高祖文桓皇帝.

2434 Yao Hung 姚泓 (T. 元子). A.D. 388–417. Eldest son of Yao Hsing, of excellent disposition but with no political ability.

In 416 he mounted the throne as third Emperor of the Later Ch'in dynasty, but submitted soon after to the army of the Chin Emperor under Liu Yü. His death at the hands of the executioner brought his line to an end.

Yao I-chung 姚弋仲. A.D. 280–352. A member of a Tibetan **2435** tribe in eastern Kansuh, and son of the Warden of the Barbarian Marches of the Wei kingdom. In 312 he moved with his tribe from Kansuh to 榆眉 Yü-mei in Ssŭch'uan, and took the title of Superintendent of his tribe. For services against the rebels 梁犢 Liang Tu and 冉閔 Jan Min, he was made Superintendent of the Six Barbarian Tribes, and received the military command of the 江淮 Chiang-huai region in Honan. He was ennobled as Khan and also as Duke. Yao Ch'ang, one of his forty-two sons, on founding the Later Ch'in dynasty canonised him as 始祖景元皇帝.

Yao Kuang-hsiao 姚廣孝 (T. 斯道). A.D. 1335–1418. **2436** A native of Ch'ang-chou in Kiangsu, who at the age of fourteen became a Buddhist priest, his name in religion being 道衍 Tao Yen. An eager student, he worked for a time under a Taoist magician and learnt how to render himself invisible and pass unscathed through fire. When during the reign of the Emperor Hung Wu a call was made for learned priests to be attached to the Board of Rites, Tao Yen refused to go. He occupied himself with writing poetry, somewhat to the scandal of his abbot who pointed out to him that this was not Buddhism. At the death of the Empress Kao, the Emperor ordered that each of the princes, together with an eminent priest, should say masses for the repose of her soul. Thus Tao Yen was introduced to Prince Yen, whom he afterwards persuaded to throw off his allegiance and mount the throne as the Emperor Yung Lo. As a result he was of course promoted to high office, and Yung Lo wished him to let his hair grow; but he refused

to do this, neither would he live in the palace assigned to him, continuing in private the life of a Buddhist priest. In 1406 he became Junior Preceptor to the Heir Apparent, and during the Emperor's absence from the capital he was entrusted with the entire guardianship of the young prince. He resumed his lay surname Yao, and the Emperor bestowed upon him the personal name of Kuang-hsiao, by which he is now known. He was on the commission of scholars who produced the gigantic encyclopædia of the Ming dynasty (see *Chu Ti*). At his death the Emperor was so deeply affected that for two days he could transact no public business. His son, adopted by a whim as the writer of an elegant sign hanging outside a wine-shop, was provided with a good post, and he himself was canonised as 恭靖.

2437 **Yao Nai** 姚鼐 (T. 姬傳 and 夢穀). A.D. 1730—1815. Graduated in 1763, and served in the Peking Boards until 1774. He passed the rest of his life as head of various colleges, and earned a great reputation as a teacher. He was a vigorous defender of Ch'êng I and of Chu Hsi, and bitterly opposed to the rage for mathematical and scientific studies. He published editions of Lao Tzŭ and of Chuang Tzŭ, and collections of ancient writings and poetry. He was himself the author of commentaries on the *Nine Classics*, of essays, of poems, and of the 江寧府志 *Topography of Kiang-ning.*

2438 **Yao Niang** 窅娘. 10th cent. A.D. The beautiful concubine of Li Yü. She is said to have worn shoes which made her feet look like the new moon, and to this has been traced the custom of cramping women's feet.

2439 **Yao Shu** 姚樞 (T. 公茂). A.D. 1204—1280. A native of 柳城 Liu-ch'êng in Kuangsi, who was captured by the Mongols in 1233 at the surrender of K'ai-fêng Fu, and deserting the cause of the China Tartars, won the favour of Ogotai Khan. In 1235 he

accompanied the Mongol army of invasion, and captured Chao Fu, from whom he learnt the doctrines of the Sung scholars. Placed as secretary to the Governor of Peking in 1241, he soon retired in disgust at official corruption. In his home at the 蘇門 Sumên hill in Honan he built a temple to Confucius and to the six Sung philosophers, printed the Classics, and encouraged learning. On the accession of Mangu in 1251 Kublai Khan, who was then Viceroy of the territory south of Gobi, invited him to his Court and treated him with honour. In 1252 he accompanied Kublai on his expedition against the independent kingdom of Ta-li (modern Yünnan), and took occasion to point out how merciful had been the victories of Ts'ao Pin. "What Ts'ao Pin did," cried Kublai, "I can do!" The result was that banners inscribed with the words *No Slaughter* were distributed among the troops, and public confidence was restored. In 1263 he became Minister of State, and in 1273 he procured the appointment of 安童 An-t'ung and Bayan to command the armies invading Sung. In 1274 he caused whipping, branding, and other excessive punishments to be abolished, showing much mercy to the defeated Chinese. Canonised as 文獻.

Yao Wên-jan 姚文然 (T. 弱侯). Died A.D. 1678. Graduated 2440
as *chin shih* in 1643, and in 1646 became a Supervising Censor. He successfully advocated many reforms, and could address remonstrances to the Emperor with a freedom allowed to no other officer. By 1676 he had risen to be President of the Board of Punishments, at which post he died of overwork. Author of a treatise on law, and of a collection of poems and essays characterised by simplicity and earnestness. Canonised as 端恪, and in 1730 admitted into the Temple of Worthies.

Yao Wên-t'ien 姚文田 (T. 秋農). A.D. 1757–1827. A 2441
native of 歸安 Kuei-an in Chehkiang, who gained the first place at the Palace Examination in 1799 and was rapidly promoted

to be President of the Board of Rites. As an official, he urged the inconvenience of frequent changes in the high provincial posts, the need for giving adequate salaries to magistrates, and the hardships of criminal procedure. As an author, he produced the 易原, a work on the *Canon of Changes*, the 春秋月日表, a chronology of the *Spring and Autumn*, the 說文聲系 and the 說文考異, two works on the *Shuo Wên*, and a collection of essays entitled 鑒雅堂文集. As an astrologer, he foretold the 林清 Lin-ch'ing rebellion and the war of 1842. Canonised as 文僖.

2442 **Yeh Fa-hsi** 葉法喜. 8th cent. A.D. A native of 處 Ch'u-chou in Chehkiang, who acquired great reputation as a magician under the Emperor Ming Huang, and is said to have personally conducted his Majesty to the moon. Not to be confounded with Yeh Fa-善 shan, another magician who was patronised by the Emperor Kao Tsung some fifty years previously.

2443 **Yeh Fang-ai** 葉方藹 (T. 子吉. H. 訒菴). Died A.D. 1682. Graduated as third *chin shih* in 1659, and attracted the Emperor's notice by his honest representations on public affairs. He rose to be Vice President of the Board of Rites in 1680. Canonised as 文敏.

2444 **Yeh Hsiang-kao** 葉向高 (T. 進卿). A.D. 1558—1627. Graduating as *chin shih* in 1583, he rose by 1607 to be Minister of State. He failed to rouse the Emperor Shên Tsung to a proper sense of his duties, but succeeded in driving to his fief the Prince of 福 Fu, son of the favourite concubine 鄭 Chêng, and so preventing any risk of a disputed succession. Retiring in 1614, he was forced to resume the post in 1621; and though he was able for a time to save many good men from the vengeance of Wei Chung-hsien, he was finally driven from office by the eunuchs in 1624. Canonised as 文忠.

2445 **Yeh-lü Cho-li-chih** 耶律啜里只. Died A.D. 926. A chieftain

of the Kitan Tartars, who was known as 阿保機 O-pao-chi. Towards the close of the 9th century he succeeded in uniting the 女貞 Nü-chên and other Tartar tribes of the north and south; and in 907, emboldened by the rivalry between Chu Wên and Li K'o-yung, he proclaimed himself Emperor under the title 億 I. Canonised as 太祖, founder of the Liao dynasty.

Yeh-lü Ch'u-ts'ai 耶律楚才 (T. 晉卿. H. 湛然居士). A.D. 1190–1244. A descendant in the eighth generation of a prince of the House of Liao. His father, who held office under the Chin[a] Tartars, died when he was three years old, and he was brought up by his mother, reading widely in all branches of literature, especially in astronomy and mathematics. In 1214 he was Governor of Peking, and when that city was taken by the forces of Genghis Khan, he was summoned into the presence of the conqueror. He was 8 ft. in height, with a splendid beard and a voice like thunder. "You are a Kitan," said Genghis; "I sent my generals to take vengeance upon your enemies, the Chins[a]." "My father and I," replied he, "have both served the Chins[a]; how can they be my enemies?" He was thereupon attached to the staff of Genghis, who conferred upon him the sobriquet of Wurtusahala = Long-Beard. In 1219 he accompanied his master into western Asia on his successful campaign against Persia, an account of which he published under the title of 西遊錄. In 1220 he reformed the calendar, and in 1224 he set out with Genghis to conquer India. At a pass on the Karatag mountains they fell in with a strange green animal like a deer, with a single horn and a horse's tail, and able to speak several languages. "This," said Yeh-lü, "is the 角端 *chio tuan*. It is sent by God to warn us to retire;" and Genghis retired forthwith. Upon the latter's death he secured the accession of Ogotai, and became his trusted counsellor, venturing even to remonstrate with him upon his indulgence in drink. When 2446

paper-money was issued in 1236, it was due to his wise advice that the issue was limited to 100,000 ounces of silver. He encouraged literature, and caused the representative of Confucius in the 51st generation to be sought out and ennobled. His influence was always on the side of mercy, and he did his best to prevent excessive bloodshed. After the death of Ogotai (*q. v.*) he did not hesitate to censure the Empress to her face for her abuse of power, eventually dying, some said, of a broken heart. Posthumously ennobled as Prince, and canonised as 文正.

2447 **Yeh-lü Hsi-liang** 耶律希亮 (T. 明甫). A.D. 1247—1327. Grandson of Yeh-lü Ch'u-ts'ai. At the age of 9 he could compose poetry, and when only 12 accompanied his father Yeh-lü 鑄 Chu into modern Ssŭch'uan on an expedition with the Emperor Mangu. At the death of the latter, father and son proceeded to Shensi; and when Arik-buga (see *Kublai Khan*) revolted, the father fled to offer his services to the elder brother. Yeh-lü Hsi-liang and his mother were promptly seized by 渾都海 Kondukai, and carried off to Kan-chou in Kansuh. When Kondukai was killed in battle, he fell into the power of 哈剌不花 Karabuka, who released him; and then he made his way, through great hardships, to Urumtsi, and on to Manass and Emil. After wide wanderings in Central Asia he at length joined Kublai Khan at Xanadu, and rose to be President of the Board of Civil Office. In 1281 he was compelled by a disease of the foot to retire into private life. In 1310 he was appointed Doctor in the Han-lin College. The family property had all disappeared during his long absence, nothing remaining but the portraits of his famous grandfather and father. He himself was a martyr to ill-health; and yet he remained a close student almost to his last days. His miscellaneous writings, including an account of his travels, were published under the title of 愧軒集.

2448 **Yeh-lü Hsien** 耶律賢. A.D. 948—983. Son of Yeh-lü Yüan,

and cousin once removed to Yeh-lü Kung, whom he succeeded in 968 as fifth Emperor of the Liao dynasty. In 974 he sent a mission of congratulation to the House of Sung, but in 979 and 980 armed raids were made upon the Sung territory. Canonised as 景宗.

Yeh-lü Hung-chi 耶律洪基. Died A.D. 1101. Son of Yeh-lü Tsung-chên, whom he succeeded in 1055 as eighth Emperor of the Liao dynasty. He cultivated friendship with the House of Sung, and received a portrait of the Emperor Jen Tsung. In 1066 the dynastic style of Liao was resumed (see (*Yeh-lü Lung-hsü*). Canonised as 道宗. 2449

Yeh-lü Kung 耶律璟. Died A.D. 968. Son of Yeh-lü Tê-kuang and cousin to Yeh-lü Yüan, whom he succeeded in 951 as fourth Emperor of the Liao dynasty. He was killed, while drunk, by his cook. Canonised as 穆宗. 2450

Yeh-lü Lung-hsü 耶律隆緒. A.D. 972—1031. Son of Yeh-lü Hsien, whom he succeeded in 983 as sixth Emperor of the Liao dynasty. Being only 12 at his accession he left the government in the hands of his mother; who restored the term "Kitan" as the dynastic title and by an unsuccessful raid into Sung territory lost some 30,000 tents. In 986 Ts'ao Pin invaded the Liao country, but pushed on too far from his base and was severely beaten. The war continued with varying success until 1005, when trading marts were opened and a subsidy promised by the Sung Emperor. In 1008 the young Emperor canonised his five predecessors, and in 1009 he took over the reins of government from his mother, who died a month afterwards. He was a weak monarch, and in 1012 lost half his army in an attack upon northern Korea. Canonised as 聖宗. 2451

Yeh-lü Ta-shih 耶律大石 *or* **Yeh-lü 達實** (T. 重德). A.D. 1098—1135. A member of the Imperial family of the Liao dynasty. He graduated in 1114, and is sometimes called Yeh-lü 2452

林牙 Lin-ya, from the Liao name of the Han-lin College. He followed Yeh-lü Yen-hsi after the collapse of the Liao dynasty, but fearing for his life at the hands of that monarch he fled by night with 200 horsemen. Making his way westward he gathered a large force at 可敦 K'o-tun, passed through the Ouigour country and fought his way to Samarcand, where he won a great battle. After resting there 90 days he pushed on to Kirman, and assuming the Imperial title built his capital at 虎思斡耳朵 Hu-ssŭ-han-to. Canonised as 德宗, first Emperor of the Western Liao dynasty.

2453 **Yeh-lü Tê-kuang** 耶律德光. Died A.D. 947. Second son of Yeh-lü Cho-li-chih, whom he succeeded in 926. In 937 he proclaimed himself Emperor of the Liao dynasty. He attacked the Later Chins when they tried to throw off the Tartar yoke (see *Shih Ch'ung-kuei*), and took their capital, but was ultimately forced by Liu Chih-yüan to retreat. Canonised as 太宗.

2454 **Yeh-lü Tsung-chên** 耶律宗眞. A.D. 1013—1055. Eighth son of Yeh-lü Lung-hsü, whom he succeeded in 1031 as seventh Emperor of the Liao dynasty. Though a weak debauchee, he was a devout Buddhist and appointed priests to the highest offices of State. In 1042, upon the revolt of Chao Yüan-hao, the annual subsidy agreed to in 1005 was increased; and in 1049—50 the the Kitan Tartars fought with some success on behalf of the Sung dynasty. Canonised as 興宗.

2455 **Yeh-lü Yen-hsi** 耶律延禧. Died A.D. 1125. Grandson of Yeh-lü Hung-chi, whom he succeeded in 1101 as ninth and last Emperor of the Liao dynasty. He was a wild youth, with a great fondness for the chase. In 1122 he was driven from Peking by the 女眞 Nü-chên Tartars, who had been encouraged by the House of Sung in their revolt (see *Akuta*), and took refuge with his sons in the mountains on his northern frontier. An attempt

was made to keep the dynasty from collapse; but in 1125 Yeh-lü Yen-hsi was captured and sent off, with the title of 海瀕王, to the 長白山 Ever-White Mountain, where he died. A number of the Kitans, known as 奚人, migrated westward and founded the Western Liao dynasty (see *Yeh-lü Ta-shih*). Known in history as 天祚.

Yeh-lü Yüan 耶律阮. Died A.D. 951. Nephew of Yeh-lü Tê-kuang, whom he succeeded in 947 as third Emperor of the Liao dynasty. His reign was spent in hostility with the rulers of China, and in aiding the establishment of the Northern Han State. After a short period of power he was murdered to make way for his cousin. Canonised as 世宗. 2456

Yeh Lung-li 葉隆禮 (H. 漁林). 13th cent. A.D. A native of Chia-hsing in Chehkiang, who graduated as *chin shih* in 1247 and rose to be a Privy Councillor. He was the author of the 契丹國志 *History of the Kitan Tartars*, which though greatly founded on hearsay is still of considerable value. See *Yü-wên Mou-chao*. 2457

Yeh Ming-shên 葉名琛 (T. 崑臣). A.D. 1807—1860. A native of Han-yang in Hupeh, who graduated as *chin shih* in 1835 and after three years' service in the Han-lin College went as Prefect to Shensi. In 1841 he was Judge in Yünnan, and in 1842 distinguished himself by keeping the Hupeh rebels under Chung Jen-chieh out of Kiangsi. By 1846 he had risen to be Treasurer at Canton, and Governor in 1848. There he earned considerable notoriety by his stringent measures against the T'ai-p'ing rebels, of whom he is said to have put to death, first and last, no fewer than seventy thousand. He threw every possible obstacle in the way of foreign trade, refusing to meet the British representatives at Hongkong, until at length the affair of the lorcha *Arrow* brought matters to a crisis and resulted in the bombardment and capture of Canton in December 1857. The Viceroy, known to foreigners 2458

as "Commissioner Yeh," made an attempt to escape in disguise; but his flight was somewhat hindered by his gross and bulky form, and he was ignominiously captured by a blue-jacket who held on stoutly to the great man's queue. He was then placed on board H. M. S. *Inflexible* and sent away to Calcutta, attended by Mr. (now Sir Chaloner) Alabaster as interpreter. There he led a listless life until his death, not caring even to read; for as he himself explained, he "already knew by heart all that there was worth reading." It is interesting to note that Li Yüan-tu has omitted his name from his collection of eminent men of the present dynasty.

2459 **Yeh Shih** 葉適 (T. 正則 and 清逸. H. 水心). A.D. 1150—1223. A native of Yung-chia in Chehkiang, who graduated second on the list of *chin shih* and soon distinguished himself by defending Chu Hsi on his impeachment by 林栗 Lin P'iao. In 1194 he took part in the plot to supersede the Emperor Kuang Tsung, and upon the accession of Ning Tsung in 1195 he was associated with 趙汝愚 Chao Ju-yü in the government. In 1206 and following years he succeeded in checking the invading forces of the Chin[a] Tartars; and by a system of military settlements in the valleys of the Yang-tsze and Huai rivers, the latter of which he fortified with a chain of towers 100 miles long, he restored confidence and induced the people to return to their homes. His connection with Han Ni-chou caused him, on the murder of the latter in 1207, to be impeached and dismissed from office. Canonised as 忠定.

Yellow Emperor, The. See **Huang Ti.**

2460 **Yen An-chih** 嚴安之. 8th cent. A.D. A Magistrate under the T'ang dynasty, noted for his severity. On one occasion the Emperor was giving a grand banquet, to last three days. The people however swarmed around in such crowds, and made such a noise, that the musicians could not play. Constables rained blows

upon them in vain; at length the eunuch Kao Li-shih suggested Yen An-chih. When the latter appeared, he simply made a mark on the ground with his hand, saying that any one who overstepped that mark during three days would be put to death. This had the desired effect.

Yen Chên-ch'ing 顏眞卿 (T. 清臣). A.D. 709–785. A native of Wan-nien in Shensi, and descendant of Yen Shih-ku, who graduated as *chin shih* about 730. He soon rose to high office, although much disliked by the powerful Yang Kuo-chung; and he distinguished himself, when Governor of P'ing-yüan in Shantung, by joining his cousin Yen Kao-ch'ing in opposing the progress of the rebel An Lu-shan. After a chequered career, in which he was now President of a Board, now banished to some petty post, and anon ennobled as Duke, he was finally sent in his old age by Lu Ch'i, who owed him a grudge, to win over the recalcitrant Li Hsi-lieh. While on this mission, Li Hsi-lieh's brother was put to death for his association with Chu Tz'u's revolt; and this act, coupled with the approach of the Imperial troops, so enraged Li Hsi-lieh that he forthwith caused Yen to be strangled by his eunuchs. One of Yen's sons carried back his father's body; and the Emperor, overwhelmed with sorrow, not only appointed the dead man to high posthumous rank, but even suspended all Court functions for five days. Yen's character was firm and uncompromising. "Save in the interests of truth and justice, no thought ever budded within his mind." A story is told that when acting as Censor in Shansi he set at liberty a number of persons who had been unjustly confined; whereupon rain, which had been long prayed for in vain, fell upon the parched fields. He was the author of the 韻海鏡源, and was also celebrated as a calligraphist. Canonised as 文忠. 2461

Yen Chi 燕姞. 5th cent. B.C. A concubine of Duke Wên of the Chêng State, who dreamt that an angel gave her an epidendrum 2462

flower (signifying *rule*) which was to be her son. Shortly afterwards the Duke himself gave her such a flower, and she bore him a child who became Duke 穆 Mu and was named 蘭 Epidendrum from the circumstance.

2463 **Yen Chih-t'ui 顏之推** (T. 介). A.D. 531—595. A native of Lin-i in Shantung, who rose to high office under the first Emperor of the Northern Ch'i dynasty and continued in active service until the early years of the Sui dynasty. He published a collection of essays, a work on the education of a family entitled 顏氏家訓, and also the 字始 and the 證俗音字, two philological treatises, besides aiding Lu Fa-yen in the preparation of his great work.

2464 **Yen Ching-ming 閻敬銘**. A.D. 1816–1892. A native of the 朝 Chao District in Shensi, who graduated as *chin shih* in 1851 and entered the Han-lin College. He rose to be Governor of Shantung, and in 1877 was appointed Imperial Commissioner to visit the famine-stricken districts of Shansi. In 1882 he became President of the Board of Revenue, and exposed the scandalous jobbery connected with the supply of copper from Yunnan. Two years later he joined the Tsung-li Yamên, and in January 1886 he was appointed Grand Secretary. His health breaking down he was forced to retire in 1888, receiving the title of Junior Guardian of the Heir Apparent.

2465 **Yen Hui 顏回** (T. 子淵) B.C. 514–483. The favourite disciple of Confucius, and the son of 顏無繇 Yen Wu-yu who had also sat under the Master. He used to listen with what appeared to be stolid indifference to the teachings of Confucius, but then he would go away and strive to put into practice the principles he had learnt. The historian, Ssŭ-ma Ch'ien, attributes his splendid reputation chiefly to his close connection with the Sage, likening him quaintly to a fly which travels far and fast by clinging to the tail of a courser. At twenty-nine his hair turned grey. Under the T'ang dynasty he was ennobled as 兗國公, and in 1330 he

received the title of 復聖, by which he is still known. His tablet stands in the Confucian Temple along with those of Mencius, Tsêng Ts'an, and K'ung Chi, the Four Associates of the Master.

Yen Jo-chü 閻若璩 (T. 百詩. H. 碎金). A.D. 1636–1704. A native of T'ai-yüan in Shansi, who distinguished himself as a bold critic of the Sung school of Confucian interpretation. He also devoted considerable time and labour to impugning the authenticity of much in the *Canon of History*. He wrote on the topography and biography of the Classics, poems, an appendix to the 日知錄 of Ku Chiang, and other critical works. He never held office, but at the close of his life he was invited to Court and was received with great honours. 2466

Yen Kao-ch'ing 顏杲卿 (T. 昕與). A.D. 692–756. A native of Wan-nien in Shensi, who in consequence of his father's services received an official post. Upon the recommendation of An Lu-shan he was appointed Governor of 常山 Ch'ang-shan in Chihli, and when his patron rebelled he was pressed to join in the rising. But he devoted all his energies to the Imperial cause, and in concert with his cousin Yen Chên-ch'ing inflicted severe losses upon the rebel troops. At length he was besieged by An Lu-shan's lieutenant, Shih Ssŭ-ming, and when food and water failed he was compelled to surrender. Yet although a little son was butchered before his eyes, he refused to give up his allegiance; and when he was taken before An Lu-shan he retorted the charge of ingratitude, and asked who it was that had raised his captor from the position of a Turkic shepherd to rank and power. In his fury An Lu-shan caused him to be tied to a post and pieces of his flesh to be cut off and thrust into his mouth. Still he would not yield, continuing to curse the rebels until finally they cut out his tongue. Canonised as 忠節. 2467

Yen Kuang 嚴光 (T. 子陵). A friend in youth of the Emperor Kuang Wu of the Han dynasty. When the latter came to the throne 2468

in A.D. 25, he sent to summon Yen Kuang to Court; but Yen Kuang preferred a life in the country, devoted to fishing and agriculture. On one occasion when the old friends met, the Emperor insisted on their sleeping together; and during the night Yen Kuang put his foot on his Majesty's stomach. Next morning the Grand Astrologer reported that a strange star had been seen occupying the Imperial place; at which the Emperor laughed and said, "It's only my old friend Yen Tzŭ-ling, with whom I was sleeping last night."

2469 **Yen Li-pên** 閻立本. 7th cent. A.D. A native of Ch'ang-an, who rose to be President of the Board of Works. He is chiefly known as a painter, having been employed by the second Empero. of the T'ang dynasty to paint the portraits of the eighteen scholars who founded the college popularly known as 瀛洲 Abode of the Blest. Canonised as 文貞.

2470 **Yen Po** 閼伯. Son of the legendary Emperor known as 高辛氏 Kao Hsin Shih, B.C. 2436, and Minister of Fire under the Emperor Yao.

2471 **Yen Shih** 偃師. 10th cent. B.C. An artificer who was presented to Mu Wang of the Chou dynasty when that Prince was on a tour of inspection, and offered to give an exhibition of his skill. On the following day he arrived, followed by an automaton which could sing and dance. During the performance the automaton began to wink at the ladies of the harem, whereupon Mu Wang would have put Yen Shih to death; but the latter immediately cut open the figure, and showed that it was made of nothing but wood, paint, etc.

2472 **Yen Shih-ku** 顏師古 (T. 籀). A.D. 579–645. A native of Wan-nien in Shensi, who distinguished himself in early youth by his devotion to books, and on the recommendation of 李綱 Li Kang received an appointment in the public service. His compositions soon attracted the notice of Hsieh Tao-hêng, who had been a friend of his grandfather, Yen Chih-t'ui; and the former used to go over

them with him, making suggestions for improvement. But in the collapse of the Sui dynasty he lost his post, and was forced to return to Ch'ang-an and support himself by teaching. He received however a fresh appointment under the first Emperor of the T'ang dynasty, and under the second was promoted to high office and ennobled as Baron. He was then employed upon a recension of the Classics, and also upon a new and annotated edition of the *History of the Han Dynasty*, for which purpose he was installed as keeper of the Imperial Library; but his exegesis in the former case caused dissatisfaction, and he was ordered to a provincial post. Although nominally re-instated before this degradation took effect, his ambition was so far wounded that he ceased to be the same man. He lived henceforth a retired and simple life, his patent of nobility being raised to Viscount. In 645 he accompanied a military expedition against the Liao Tartars, and died on the road. Canonised as 戴.

Yen Shu 晏殊 (T. 同叔). A.D. 984—1046. A native of Lin- 2473
ch'uan in Kiangsi, who at seven years of age was already able to compose. In 1004 he was reported to the Throne as a "Divine Boy," and his Majesty caused him to compete against over a thousand *chin shih*. He came out of the ordeal triumphantly, and received an honorary degree. After a somewhat chequered career in the public service he died as President of the Board of War and Grand Secretary. Author of some fine poetry. Canonised as 元獻.

Yen Shu Tzŭ 顏叔子. 4th cent. B.C. A man of the Lu 2474
State, who lived alone. One night, a neighbour's house was blown down, and a girl took refuge with him. Accordingly he sat up until dawn, holding a lighted candle in his hand.

Yen Sung 嚴嵩 (T. 惟中). Died A.D. 1568. A native of 2475
分宜 Fên-i in Kiangsi, who graduated as *chin shih* in 1505 and rose by 1528 to be President of the Boards of Rites and Civil Office at Nanking. He quarrelled with Hsia Yen over the revision

of the *History of the Sung Dynasty*, and soon succeeded in displacing him. Later on Hsia Yen was restored to favour and made use of his position to bring grave charges against 嚴世蕃 Yen Shih-fan, the one-eyed, bull-necked son of his rival, subsequently executed and commonly known as 東樓 Father and son saved themselves by an abject appeal for mercy, and before very long, through the machinations of the former, Hsia Yen perished at the hands of the executioner. Then followed a period of power, the scandalous abuse of which caused Yen Sung to be known as the chief of the Six Wicked Ministers of the Ming dynasty. Finally even the Emperor wearied of him, and in 1562, at the instance of Hsü Chieh, he was dismissed and his property confiscated. It was popularly asserted that the Emperor sent him a handsome silver bowl with which to go about and collect alms, but that no one would either give him anything or venture to purchase the bowl, so that he died of starvation while still in the possession of wealth.

2476 **Yen Tsun** 嚴遵 (T. 君平). 1st cent. B.C. and A.D. A native of Lin-chiung in Ssŭch'uan, who followed the trade of astrologer and fortune-teller at Ch'êng-tu. As soon as he had taken 400 *cash* he would shut up shop and devote himself to the *Canon of Changes*. For a time the celebrated philosopher Yang Hsiung studied under him. A wealthy man of the neighbourhood offered him money with a view to an official career: but Yen Tsun declined, saying, "Material wealth means intellectual poverty; for my soul to live, my body must die."

2477 **Yen Tun-fu** 宴敦復 (T. 景初). Died A.D. 1140. Great grandson of Yen Shu. He graduated as *chin shih*, and rose to be a Supervising Censor. He was a bitter opponent of the peace proposals of Ch'in Kuei. The latter sent a hint to him that he would do well to be less virulent; but Yen replied, "Ginger and cinnamon get hotter with age." However ultimately he found himself obliged to apply for a provincial post.

Yen Tzŭ 剡子. One of the 24 examples of filial piety, said to 2478
have lived under the Chou dynasty. When his parents wished for some doe's milk, he clothed himself in a deerskin, and was thus enabled to mix with a herd of deer and obtain the desired draught.

Yen Wu 嚴武 (T. 季鷹). A.D. 726—765. A native of Hua- 2479
yin in Shensi, who as a child of eight killed his father's favourite concubine by hitting her on the head with a heavy hammer while asleep. His father thought he did it in play; but Yen Wu declared that "a high official o ght not to show favour to a concubine and put to shame the mother of his son." In 756 he accompanied the Emperor Hsüan Tsung in his flight to Ssŭch'uan, and subsequently held many high posts. For making a road to the Imperial mausolea, while acting as Governor in the capital, he was ennobled as Duke. He acted as patron to Tu Fu, the poet, whom from pure eccentricity of character he several times threatened to kill; and he was also on terms of great intimacy with Yüan Tsai.

Yen Yen 言偃 (T. 子游). Born about B.C. 510. One of the 2480
disciples of Confucius. He entered public life and became Governor of Wu-ch'êng in modern Shantung, where he tried to re-organise society by instructing the people in music and ceremonial. Under the T'ang dynasty he was ennobled as 吳侯, and under the Sung dynasty as 丹陽公. His tablet stands in the Confucian Temple among the "Twelve Wise Men."

Yen Yen-chih 顏延之 (T. 延年). A.D. 384—456. A native 2481
of Lin-i in modern Shantung. Left an orphan in early youth, with scant means of subsistence, he devoted himself to study and soon gained considerable reputation as an essay-writer and a poet (see *Hsieh Ling-yün*). He held various high appointments under the first four Emperors of the Sung dynasty, but his sharp tongue and an over-fondness for wine were always landing him in trouble. Hurt at the promotion of others over his head, he conducted himself in

such a way that he was ordered to Yung-chia in Chehkiang as Governor; whereupon he produced his famous lampoon, entitled 五君詠. This was bitterly resented by the persons attacked; however the Emperor Wên Ti shielded him from any serious consequences. This Emperor was always sending for Yen to come to Court, but he was generally too drunk to attend. On one occasion, when he was sufficiently sober, his Majesty was questioning him as to the talents of his four sons. "The eldest, named 竣 Ch'üan," he replied, "has inherited my handwriting; the second, 測 Ts'ê, my style; the third, 煥 Huan, my sense of duty; and the fourth, 曜 Yao, my love for wine." "And which of them," enquired the Emperor, "has got your wildness?" "Ah," replied Yen, "not one of them equals me in that." He was actually known as 顏彪 Wild Yen, chiefly from his habit of speaking too unguardedly on all subjects. In 454 he became a Director of the Imperial Banqueting Court, and at his death was canonised as 憲子.

2482 **Yen Yen-nien** 嚴延年 (T. 次卿). Died B.C. 58. A native of 下邳 Hsia-p'ei in Kiangsu, and son of a Minister of State. He studied law, and became a Censor. On the accession of the Emperor Hsüan[a] Ti in B.C. 73 he denounced the treasonable designs of the Minister T'ien Yen-nien, and when his complaint was dismissed he placarded the palace gates. For this he was condemned to death, but fled and lay in hiding until a general pardon. He was then appointed Magistrate at P'ing-ling in Shensi, but was cashiered for putting innocent people to death. After serving with success against the Tibetan tribes of the west he was appointed Governor of 涿郡 Cho-chün in Chihli, and then of Honan, where his short stature and ferocious disposition gained him the nickname of 屠伯 the Butcher. It was said that the blood which flowed from his prison reached to a distance of several *li*. He was ultimately executed on the accusation of an official who committed suicide to call attention to his wrongs.

Yen Ying 晏嬰 (T. 平仲). Died B.C. 493. An official of 2483·
the Ch'i State, noted for his thrifty habits of life. At meals, he would not eat of two kinds of meat, neither would he allow his womenfolk to wear silk. A small shoulder of pork sufficed for his ancestral sacrifices, and one fox-skin robe lasted him for thirty years. He is credited with the following ruse, by which he got rid of the three rival Ministers who stood most in the way of his own advancement. He persuaded the Duke of Ch'i to offer *two* peaches to those of his counsellors who should show that they had the best claims. At first only two of the rivals came forward, and each received and ate one of the coveted peaches. Then the third rival presented himself and soon proved that his merits were really greater, whereupon the two slew themselves from mortification. The survivor, indignant that such men should have been sacrificed for the sake of peaches, promptly committed suicide.

Yesun Timur 也孫鐵木兒. A.D. 1293—1328. Nephew of 2484
Timur Khan. He was placed upon the throne in 1323, by the conspirators who slew Sotpala, as the sixth Emperor of the Yüan dynasty; but directly he felt his position secure he put to death the ringleaders and banished others to the frontier. His reign was marked by famine, earthquakes, inundations, and constant plagues of locusts. He was as ardent a Buddhist as his predecessors, and gave grants of land to temples; however he forbade Central Asian priests to use the courier-horses, a practice which had caused much injury to the administration and hardship to the people. He was not canonised, but is known in history from his year-title as 泰定帝.

Yin Chi-fu 君吉甫. 9th cent. B.C. A military commander 2485
under king Hsüan[a] of the Chou dynasty. Having married a second wife, at her instigation he turned his son Yin 伯奇 Po-ch'i out of doors. The son wandered about the mountains, giving vent to

his sorrow in a poem called "Over the Hoar-frost," until one day his lamentations reached the ear of the king who was out hunting with Yin Chi-fu. "That is the lament of some filial heart," said the monarch; but when Yin Chi-fu sent to recall his son, the latter had already been changed into a goatsucker. Thereupon he put the wife to death. Two of the *Odes* are attributed to his pen.

2486 **Yin Chi-lun** 尹繼倫. A.D. 946—996. A native of 凌儀 Ling-i in Honan, who rose under the Emperor T'ai Tsung of the Sung dynasty to high military command. He inflicted a great defeat on the Kitan Tartars at the Hsü river, and was much dreaded by them, being known from his dark complexion as the 黑面大王 Black-faced Prince (see *Wang Tê-yung*). In 994, when Li Chi-lung was sent to punish the wild tribes of Kansuh, he was appointed Commander-in-chief in Ho-hsi. Two years later he was recalled to the capital, but died on the way.

2487 **Yin-chi-shan** 尹繼善 (T. 元長. H. 望山). A.D. 1696—1771. A Manchu of the Bordered Yellow Banner, who graduated as *chin shih* in 1723 and held office for one term as Viceroy of Yün Kuei, for three terms as Viceroy of Shen-Kan, and for four terms as Viceroy at Nanking. He effected several important administrative changes, such as stationing a T'aot'ai at Shanghai and the Judge at Soochow in 1729, uniting Kuangsi under one Viceroyalty with Kuangtung in 1733, and giving Ssŭch'uan a separate Viceroy in 1749. His power of work was prodigious, and he was always entrusted with cases which had puzzled all other Ministers. In the Two Kiang, where he spent some thirty years altogether, he was immensely popular, owing in great measure to his habit of consulting his subordinates on all local questions, and to his care in judicial matters. From 1764 he was a Grand Secretary, besides holding other high posts. He was ranked by the Emperor Ch'ien Lung

among his 五督臣 Five Administrators. Canonised as 文端, and included in the Temple of Worthies.

Yin Chu 尹洙 (T. 師魯). A.D. 1001—1046. A native of 2488
Honan, famous like his brother Yin 源 Yüan (T. 子漸), for profound classical learning. He graduated as *chin shih*, and after some service in the provinces was called to the Supervisorate of Instruction. His defence of Fan Chung-yen involved him in disgrace, and he shared later in the failure of Han Ch'i against Chao Yüan-hao. He was disgraced in 1045 for misapplication of public moneys.

Yin Hao 殷浩 (T. 深源). Died A.D. 356. A native of 長平 2489
Ch'ang-p'ing in Honan, who rose to high military command. He became however an object of distrust to Huan Wên; and when he failed to grapple with the rebellion of Yao Hsiang, Huan Wên impeached him for incompetence, and he was cashiered. He took his punishment without complaint, except that he spent his days in writing with his finger in the air the four words 咄咄怪事 *Oh! Oh! strange business!* Later on he received from Huan Wên the offer of an appointment, which at first he was inclined to accept; however after much shilly-shallying he finally sent back a blank envelope, and thus put an end to his official career. See *Ku Yüeh-chih.*

Yin Hsi 尹喜. An official at the 函谷 Han-ku pass in Honan, 2490
who one day noticed the approach of a purple vapour. He immediately recognised the advent of some divine being; and shortly afterwards Lao Tzŭ arrived on his way to the west, and handed to him the text of the *Tao Tê Ching*. Sometimes called 關尹子.

Yin Hsien 君咸. 1st cent. B.C. An official of the Han dynasty, 2491
who rose under the Emperor Ch'êng Ti to be Grand Historiographer. He assisted Liu Hsin in revising the Classics, especially the *Spring and Autumn Annals* and Tso-ch'iu Ming's commentary. He also classified the books which the Emperor caused to be brought together

from all parts of the empire. Is said to have been also distinguished as a physician.

2492 **Yin Hsien 殷羨** (T. 洪喬). 3rd and 4th cent. A.D. Father of Yin Hao, and Governor of Yü-chang in Kiangsi. He used to throw all the letters he wrote into the river, saying, "I must take my chance whether they sink or swim. It is not my place to be a postman."

2493 **Yin Hua-hsing 殷化行** (T. 熙如). Died A.D. 1710. A military officer during the reign of the Emperor K'ang Hsi, who distinguished himself in the relief of the great Kansuh and Shensi famine of 1687—1692, and in the war against the Oelots, 1696—7.

2494 **Yin Hui-i 尹會一** (T. 元孚. H. 健餘). A.D. 1690—1748. A native of 博野 Po-yeh in Chihli, who graduated in 1723 and rose by 1744 to be Governor of Honan. He was appointed Vice President of a Board, but died before the news reached him. He wrote the *Topography of Yang-chou*, and the 君鑑臣鑑士鑑女鑑 *Mirrors for Sovereigns, Ministers, Scholars, and Women*, besides various works on the Classics. a collection of poems, and a biography of his mother. He was especially distinguished for his zeal in advancing the teachings of Chu Hsi and in furthering the progress of education.

2495 **Yin Shun 尹焞** (T. 彥明 and 德充. H. 和靖). A.D. 1071—1142. A native of Lo-yang in Honan. He studied under Ch'êng I, but declined to compete for the *chü jen* degree because the subject chosen for essay had reference to the slaughter of officials during the period 1086—1094. He therefore devoted his life to study and teaching, in spite of an Imperial summons to the capital in 1126. In 1127 the Tartars took Lo-yang; his wife and one child were killed, and he himself escaped with difficulty. He is actually said to have been killed and to have come to life again. On being pressed to take service with Liu Yü he fled to

Ssŭch'uan where he remained until 1136, at length consenting to lend his aid to the Imperial government. But he was dissatisfied with the conduct of public affairs by Ch'in Kuei and practically took very little part in the administration, retiring altogether in 1140. He was the author of the 論語解, an exegetical work on the *Analects* of Confucius, and of other miscellaneous writings. He was canonised as 肅, and in 1724 his tablet was placed in the Confucian Temple.

Yin Ti. See **Liu Chih-yüan.**

Yin Tzŭ-ch'un 陰子春 (T. 幼文). Died A.D. 551. A native 2496
of 姑臧 Ku-tsang in Kansuh, who rose to high office under the Emperor Wu Ti of the Liang dynasty. He was extremely dirty, and would only wash his feet once every few years, declaring that he could not afford the loss of so much property. Dispatched to oppose Hou Ching, he suffered a severe defeat, which he attributed to having twice washed his feet not long before.

Ying Pu 英布. Died B.C. 196. A military adventurer, who in 2497
early life had been branded upon the face for some crime, and was known in consequence as 黥布 Ch'ing Pu. He was sent with other criminals to work at the mausoleum of the First Emperor, where he made friends with all the bold spirits of the place, and in B.C. 209 managed to effect his escape. He then turned bandit and joined Ch'ên Shêng, whose daughter he married, and afterwards served under Hsiang Liang and Hsiang Chi, the latter of whom ennobled him as Prince. Later on, he transferred his allegiance to the House of Han; but ere long he became involved in seditious movements, and was put to death.

Ying Shao 應劭 (T. 仲遠). Died A.D.? 195. A native of 2498
Ju-nan in Honan, who distinguished himself by his learning and was appointed in 189 to be Governor of 泰山 T'ai-shan in Shantung. There he got into trouble over the murder of a high

official within his territory, and fled to Yüan Shao who readily gave him an appointment. He devoted himself chiefly to regulating popular manners and customs, arranging the ceremonial of Court functions, and fixing the grades of official rank. Author of the 風俗通義, in which he treats of the above subjects.

Ying Tsung. See (Sung) **Chao Shu**; (Ming) **Chu Ch'i-chên.**

2499 **Ying Yang** 應瑒 (T. 德璉). Died A.D. 236. A native of Ju-nan, who distinguished himself as a poet and became a Minister under Ts'ao T'ao. His advancement in life had been checked by the rebellion of Tung Cho, a theme which he dwelt upon in his poem entitled 悲驥, which may be interpreted as "regret that a Bucephalus should stand idle." See *Hsü Kan.*

Ying-yang Wang. See **Liu I-fu.**

2500 **Yo Chung-ch'i** 岳鍾琪 (T. 東美. H. 容齋). A.D. 1686—1754. A native of 臨洮 Lin-t'ao in Kansuh, who was a soldier from his early youth. In 1719—20 he distinguished himself in the expedition into Tibet, and from that time to 1732 was almost always engaged in warfare, first as Commander-in-chief in Ssŭch'uan and in Kansuh, and later on as Viceroy of the two western provinces. In 1724 he was ennobled as Duke for his expedition to Turkestan, on which occasion he penetrated as far as the 桑駱 Sang-lo Sea. In 1732 he was stripped of his rank and sentenced to death for mismanagement, and was actually imprisoned until 1737, when he retired and lived the life of a country gentleman near Ch'êng-tu in Ssŭch'uan. A serious rising in Chin-ch'uan in 1748 led to his re-appointment as Commander-in-chief in Ssŭch'uan, and on its suppression he received many marks of favour, his portrait being painted by a foreign artist at the Court of Ch'ien Lung. After three more years of border warfare, he died while on his way to fight the rebels of 墊江 Tien-chiang in Ssŭch'uan. Author of two collections of songs, entitled 薑園集 and 蛩吟集. Canonised

as 襄勤, and included in the Temple of Worthies. See *Chao-hui.*

Yo Fei 岳飛 (T. 鵬舉). A.D. 1103—1141. A native of 湯陰 T'ang-yin in Honan. At his birth a huge bird *flew* over the house and screamed; hence his personal name. His father went without food in order to feed the hungry; and if any one encroached upon his land, he would cut off the piece and present it to him. Yo Fei himself was a quiet lad, of few words; he divided the hours of his youth between practising athletic exercises and reading the *Tso Chuan* and Sun Wu's *Art of War.* He studied archery under 周同 Chou T'ung, and could draw a bow of three hundred catties and a crossbow of eight piculs. In the early days of the Tartar troubles, he raised a troop of five hundred horsemen, and defeated a force of more than one hundred thousand under the 兀朮 Wu-shu (chieftain), explained by some to be the Heir Apparent of the Tartars. He then served as lieutenant under 張俊 Chang Chün, and for his services in inducing a formidable leader of brigands to submit to Imperial authority was raised to the rank of general. In the following years he recovered a large extent of territory from the hands of various insurgent leaders, and in 1136 sought permission to make an attempt upon the Chinese provinces then held by the Tartar invaders, but at the advice of Ch'in Kuei the Imperial sanction was withheld. Finding Yo Fei's patriotic devotion an insuperable obstacle to the peace negotiations upon which he was bent, Ch'in Kuei at length procured his degradation, and shortly afterwards concocted an accusation of treasonable intentions against him and his son Yo 雲 Yün. In spite of the fact that Yo Fei bared his back and showed the characters 盡忠報國 *Loyal to the last* imprinted thereon, both were committed to prison. They had not been two months in confinement when Ch'in Kuei resolved to rid himself of his enemy. He wrote out with his own hand an order for the execution of Yo Fei, which was forthwith carried into

2501

effect; whereupon he immediately reported that Yo Fei had died in prison. This act has been attended by the undying execration of historians and of the Chinese people, by whom the name of Ch'in Kuei is now popularly used for a spittoon. Yo Fei was a filial son, and for three days after the death of his mother would neither eat nor drink. He kept no concubines. To some one who asked him when peace would prevail in the empire, he replied, "When civil officials are no longer greedy of money, and military officials no longer fear death." His soldiers were so well disciplined that even if taken by surprise there was never the slightest panic. Hence the saying: "'Tis easy to move a mountain, but difficult to move the soldiers of Yo Fei." In 1162 the Emperor Hsiao Tsung restored his honours, and gave proper burial to his remains. A shrine was put up to his memory, and he was designated 忠烈 the Loyal Hero. In 1179 he was canonised as 武穆.

2502 **Yo I** 樂毅. 3rd cent. B.C. An official of the Wei State, who on being sent on a mission to the Yen State entered into the service of the latter, and by organising a confederacy of several other States, enabled the Yen State to inflict a crushing defeat upon the Ch'i State. For this he was ennobled as Prince; but on the death of the Prince of Yen, fearing the enmity of the late Heir Apparent, he fled to the Chao State where he was also ennobled as Prince and where he ultimately died.

2503 **Yo Kuang** 樂廣 (T. 彥輔). Died A.D. 304. A native of 清陽 Yü-yang, who was left an orphan at an early age. Patronised by Wang Jung and Chia Ch'ung he entered upon an official career, and by 297 he had risen to be Governor of Honan. He subsequently became President of the Board of Civil Office and Lord High Chamberlain, but died of mortification, in consequence of a slanderous report concerning his daughter, a concubine of the Prince of Ch'êng-tu. A good scholar, he was remarkable for complete freedom from

superstition, being under the conviction that all strange phenomena were open to simple and natural explanations. On one occasion he had a bow hanging up in the room where he was giving a banquet to some friends. A guest, who saw the reflection of the bow in his wine, thought he had swallowed a snake, and on his return home became seriously ill. Yo Kuang invited him to come again to the house, and showed him that his snake was an illusion caused by the bow; whereupon he straightway recovered.

Yo Yang 樂羊. Father of Yo I. When travelling as a student 2504
he felt a longing to see his wife, and returned home. His wife took a knife and approached the web at which she had been working, and pointed out how the cloth grew from single threads to inches, and from inches to yards. "And if you," she added, "halt in the career of study which is to perfect you as a man, 'tis the same as if I were to cut the unfinished web from this loom." Thereupon he went back to his studies and stayed away for seven years, while his wife supported her mother-in-law by spinning.

Yu Chan 優旃. 3rd cent. B.C. A dwarf and jester, who flourished 2505
at the Courts of the First and Second Emperors.

Yu Chu. See **Achakpa.**

Yu Jo 有若 (T. 子若 and 子有). Born about B.C. 520. 2506
One of the disciples of Confucius. Upon the death of the Master, his likeness to Confucius caused all the disciples, except Tsêng Ts'an, to make him their chief. But shortly afterwards, being unable to explain how it was that Confucius could predict the birth of five sons to a certain childless old man, he was compelled to resign the position. He was killed in battle during an invasion of his native State of Lu by the forces of the Wu State about B.C. 450. Under the T'ang dynasty he was ennobled as 卞伯, and under the Sung dynasty as 平陰侯; and in A.D. 730 his tablet was placed in the Confucian Temple.

2507 **Yu Mou** 尤袤 (T. 延之). Died A.D. 1190. A native of Wu-hsi in modern Kiangsu. He graduated as *chin shih* in 1148, and rose to be a Supervising Censor under the Emperor Kuang Tsung. But cares of office were too much for him, and brought on a disease of which he died. He was noted as the possessor of one of the most extensive private libraries ever known in China. Canonised as 文簡.

2508 **Yu T'ung** 尤侗 (T. 同人, changed to 展成 and 悔菴). A.D. 1618—1704. A native of Ch'ang-chou in Kiangsu, who entered upon an official career, but was soon cashiered for having caused a Bannerman to be bambooed. His plays attracted the attention of the Emperor, who had them set to music for the Imperial troupe; and in 1678 he was recalled and employed in the historical department. Three years later he retired, and devoted himself to literature. He was the author of miscellaneous writings, especially poems, among which may be mentioned the 外國竹枝詞, embodying what was then known of foreign nations. He wrote under the *nom de guerre* of 艮齋, and was also popularly known as 西堂先生.

2509 **Yü Ch'ang-ch'êng** 俞長城 (T. 桐川). A native of Chehkiang, who graduated in A.D. 1712. He was the compiler of the 制藝, a collection of one hundred and twenty writers on the arts; and also of the 可儀堂文集, a literary miscellany.

2510 **Yü Ch'êng-lung** 于成龍 (T. 北溟). A.D. 1617—1684. A native of 永寧 Yung-ning in Shansi. After seven years as magistrate at 羅城 Lo-ch'êng in Kuangsi, a pestilential spot which he transformed by good government, bringing even the 猺 Yao barbarians to live on friendly terms with the people, he was transferred in 1674 to Huang-chou in Hupeh. Hupeh was at this time overrun by bands of rebels; and Yü found himself, with no troops at hand, menaced from three different quarters at once. Enrolling a few thousand volunteers he put himself on the offensive, and by

reckless bravery, aided by the devotion of his people, succeeded in gaining a great victory. His reputation won over many of the rebels, especially as he burnt without looking at it their list of names which fell into his hands. In 1678 he was appointed Judge in Fuhkien, and induced the provincial authorities to pardon the beaten followers of Kêng Ching-chung. In 1680 he became Governor, and distinguished himself by ransoming women and children enslaved by the Manchu soldiers during the conquest of Chehkiang. In 1681 he was appointed Viceroy of Chihli, and forthwith devoted all his energies to improving the condition of the people. Rain fell in answer to his prayers, and triple ears grew upon the stalks grain. In 1682 he was appointed Viceroy at Nanking, where his arrival soon put all the officials on their best behaviour. Indeed, as he was known to go about in disguise, every strange greybeard was treated with extra respect. He worked day and night, and though extremely fond of wine, was almost a total abstainer. He founded the 虹橋 College at Nanking. Accused by the Vice President of the Censorate of being in his dotage and under the influence of his servants, he was retained at his post by special Decree, and in 1684 was appointed acting Viceroy of Kiangsu and Anhui in addition to his own duties. On the 1st of June he passed quietly away as he was sitting upright in his chair. He did not allow his family to live in his yamên, and the officials who took an inventory of his effects found only a few cotton quilts and a little rice and salt. In times of scarcity he lived on bran porridge, which he shared with his subordinates; and on one occasion he is said to have punished his son for daring to buy him a fowl. Canonised as 清端.

Yü Chi 虞姬. 3rd cent. B.C. Wife of the famous Hsiang Chi. 2511
Seeing that her husband neglected his chances and ran great risks for her sake, she committed suicide. Ever afterwards Hsiang Chi

carried about her skull with him, fixed to the saddle on which he rode.

2512 **Yü Ch'ien** 于謙 (T. 廷益). A.D. 1398--1457. A native of Ch'ien-t'ang in Chehkiang, who graduated as *chin shih* in 1421 and rose to be President of the Board of War and Commander-in-chief under the Emperor Tai Tsung of the Ming dynasty. He was the only official who kept his wits about him in the panic which ensued upon the capture of the Emperor Ying Tsung by the Mongols (see *Chu Ch'i-chên*), and he finally drove the enemy beyond the Great Wall. Satisfied with the existing state of affairs, he refused to take active steps to recover the lost Emperor. Consequently, upon the restoration of the latter, his enemies, headed by 徐有貞 Hsü Yu-chên, took occasion to impeach him and he was condemned to die by the lingering process as a traitor. Subsequently canonised as 忠肅.

2513 **Yü Ch'ien-lou** 庾黔婁 (T. 子貞). 5th and 6th cent. A.D. A native of Hsin-yeh in Honan, who was one of the 24 examples of filial piety. Only ten days after his appointment to an official post he threw it up in order to return home and tend his sick father. His devotion was unbounded, and he used to turn nightly towards the north and pray that he might be allowed to die in his father's stead. He subsequently rose to high rank in the public service.

2514 **Yü Chih-ning** 于志寧 (T. 仲謐). A.D. 588—665. A native of 高陵 Kao-ling in Shensi, who was a magistrate in Shantung at the close of the Sui dynasty. Throwing up his appointment he joined the standard of Li Yüan, and rose to high office under him and his son the second Emperor of the T'ang dynasty. The Heir Apparent of the latter, having conceived a dislike to him in consequence of his remonstrances, employed two assassins to take his life; but the two ruffians, on beholding their wise and virtuous

victim peacefully sleeping in his humble abode, were unable to execute their task. He fell into disfavour over the elevation of the Empress Wu Hou (see *Ch'u Sui-liang*), and was dismissed to the provinces where he died. He was a member of the Imperial Hall of Study (see *Yü Shih-nan*), and had a large share in the 志 section of the *History of the Sui Dynasty*. Ennobled as Duke, and canonised as 定.

Yü Ch'ing 虞卿. 3rd cent. B.C. The title of a politician at **2515** the Court of Prince 孝成 Hsiao Ch'êng of the Chao State, who for his services was invested with the fief of Yü. Author of a political work entitled 虞氏春秋.

Yü Ch'ü 臾區. An astronomer under the Yellow Emperor, **2516** B.C. 2698.

Yü Ch'üeh 余闕 (T. 廷心 or 天心). A.D. 1302–1357. **2517** A native of 武威 Wu-wei in Kansuh, who was left an orphan and supported his mother by taking pupils. He graduated as *chin shih* in 1333, and held office as a sub-Prefect and Compiler in the Han-lin College. In 1353 he was placed in charge of An-ch'ing, which he defended against the various rebel hordes until 1357, enclosing arable land within a strong rampart protected by a moat filled from the river. In that year a combined assault at last overcame his heroic defence, and when all was lost he committed suicide, his wife and children having thrown themselves into a well. The rebels accorded his body a public funeral, and he was canonised as 忠宣.

Yü Fan 虞翻 (T. 仲翔). A.D. 164–233. A native of Yü- **2518** yao in Chehkiang. He was serving under Wang Lang when Sun Ts'ê was campaigning in Chehkiang and advised the former to yield; but his advice was not listened to, and Wang Lang suffered a severe defeat. Yü Fan escorted him to a place of safety, and then returned and was re-instated in office by Sun Ts'ê. He continued

to serve under Sun Ch'üan, but offended him both by his over-free remonstrances and by his drunken habits; and on one occasion, when tipsy, he was so offensive that Sun Ch'üan laid his hand on his sword and but for the interposition of 劉基 Liu Chi would have slain him on the spot. About 223 he was banished to 交 Chiao-chou in modern Kuangtung, and there he remained until his death, occupying himself chiefly with literary pursuits. Besides classical commentaries, he wrote the 老子命語 *Commandments of Lao Tzŭ*, and published an edition of the *Canon of Filial Piety.*

2519 **Yü Hsiao-k'o** 余蕭客 (T. 仲林 and 古農). A man of the people, who lived at the close of the 18th cent. A.D., and devoted his life to study. His field of work covered the Classics, Buddhism, Taoism, and ancient records generally. At length his sight failed, and he was compelled to pass a whole year in a dark room. He visited Peking and became acquainted with the leading scholars of the day. Later on, when he had altogether lost his sight, he gained his living by oral teaching. He was a voluminous writer on the Classics and on history.

2520 **Yü Hsin** 庾信 (T. 子山). 6th cent. A.D. A native of Hsin-yeh in Honan. Author of the 枯樹賦, much admired by Tu Fu, who speaks of his poetry as "pure and fresh." He held a high military appointment as commander of cavalry.

2521 **Yü Hsiung** 鬻熊. 13th cent. B.C. A philosopher who flourished under Wên Wang, and is said to have written a work on government, now known as 鬻子.

2522 **Yü Hsü** 虞詡 (T. 升卿). Died A.D. 136. A native of Wu-p'ing in Honan, noted in youth for his devotion towards his grandmother. In 110 he distinguished himself by his spirited advice for opposing the Tibetan tribes, who were then causing much trouble, and ere long he became Magistrate at 朝歌 Chao-ko. There he dealt most successfully with the enemy, and was transferred to be

Governor of Wu-tu in Shensi. Being besieged in that city by an overwhelming force, he adopted the following well-known stage device. He caused his army to file out of the eastern gate and return by the western gate, where they rapidly effected a change of clothes, and continuing to pass out by the eastern gate produced the effect of a large army. The enemy drew off, and with the aid of an ambush were subsequently defeated with great slaughter. He afterwards rose to high office, but in 126 he got into trouble with the eunuch 張防 Chang Fang, whose corrupt practices he opposed; and at length he presented himself at Court in chains, saying that he could no longer serve with such a colleague. The latter went in tears to the Emperor, and Yü Hsü was dismissed, but on the petition of friends he was shortly afterwards re-instated.

Yü Huang Shang Ti 玉皇上帝. The chief member of the Trinity of modern Taoism (see *Lao Tzŭ* and *Lin Ling-su*). He was originally a magician, named Chang, who raced another magician, named Liu, up to heaven, both mounted on dragons, and won. Sometimes spoken of as 張天帝. 2523

Yü I 庾翼 (T. 稚恭). Died A.D. 345. Brother to Yü Liang, who employed him, though not an official, to le d a body of men armed with stones against the rebel Su Chün. Upon the defeat which ensued, the two fled together. He subsequently rose to high military command under the Emperor K'ang Ti. He gained some reputation as a calligraphist, although contemporary with the famous Wang Hsi-chih, and was very angry because the latter's style was preferred to his own, declaring that the chicken was neglected for the duck. Canonised as 肅. 2524

Yü Jang 豫讓. 5th and 6th cent. B.C. A man of the Chin State, in the service of Earl 智 Chih. When Viscount 襄 Hsiang of the Chao State slew his master, and having lacquered his skull used it as a goblet, Yü Jang vowed revenge. Changing his name, 2525

he gained admission to the palace and made an attempt to assassinate the Viscount, but was caught in the act. The Viscount generously forgave him; whereupon he blackened himself until he was unrecognisable even by his wife, swallowed charcoal to make himself vomit, and disguised as a beggar again lay in wait for his victim in the market-place. Again he was caught, and this time he implored the Viscount to let him ease his conscience by at any rate passing his sword through the Viscount's coat. The latter assented. A coat was handed to him, through which he ran his dagger; and then turning the point upon himself, he put an end to his life.

2526 **Yü Liang** 庾亮 (T. 元規). Died A.D. 340. A man of the Chin dynasty, who rose to high office under the Emperor Yüan Ti (see *Niu Jui*), and whose sister was married to the Heir Apparent, afterwards the Emperor Ming Ti. When the latter came to the throne, and the rebellion of Wang Tun broke out, Yü Liang was placed in command of a division of the Imperial army, and aided in restoring peace. He always showed great devotion to the Emperor's person, and was associated with Wang Tao in the government. When under the next reign Su Chün rebelled, he failed to lead his army to victory, and was beaten before Nanking and forced to flee from the field. The Emperor pardoned him, and appointed him Governor of Yü-chou; and before long he had succeeded, in conjunction with T'ao K'an, in suppressing the insurrection of 郭默 Kuo Mo. Canonised as 文康.

Yü-lin Wang. See **Hsiao Chao-yeh.**

2527 **Yü Lü** 鬱雷. Younger brother of Shu Yü (1).

2528 **Yü Shih-chi** 虞世基 (T. 茂世). Died A.D. 618. Elder brother of Yü Shih-nan. Possessed of great learning and ability, and skilled in writing the *li* and "grass" scripts, he rose to high office under the Emperor Yang Ti of the Sui dynasty. Finding his counsels disregarded by that monarch, and fearing to lose his life

like other advisers of unpleasant reforms, he turned flatterer and concealed the impending ruin from his sovereign. He at once became first favourite, and amassed vast sums by the sale of office, until at length he perished with his master at the hands of Yü-wên Hua-chi and his fellow-conspirators.

Yü Shih-nan 虞世南 (T. 伯施). A.D. 558—638. A native 2529
of Yü-yao in Chehkiang, who served under the Ch'ên dynasty and afterwards under the Emperor Yang Ti of the Sui dynasty. His sense of honour prevented him from obtaining the same share of favour as his brother, Yü Shih-chi, with whom he had studied for 10 years under Ku Yeh-wang. Failing to save his brother's life, he was then forced to serve for a time under Tou Chien-tê, and ultimately joined the Emperor T'ai Tsung, who was then Prince of Ch'in, and became his trusted adviser. He was appointed President of the Imperial Hall of Study, a kind of Academy of the most brilliant literati of the day, nomination to which was familiarly spoken of as "joining the Immortals." It is recorded that on one occasion, when desired by his Majesty to transcribe the text of the 列女傳 *Biographies of Eminent Women* upon a screen, having no copy of the work at hand, he wrote the whole off from memory without a single mistake. On another occasion when the Emperor was about to start on a tour of inspection, some official submitted that it would be well to pack up the Imperial Library. "Oh no!" cried his Majesty, "Yü Shih-nan is my walking note-book!" The Emperor was accustomed to declare that he possessed five surpassing qualifications: virtuous conduct, loyalty and straightforwardness, profound learning, a polished style, and an elegant handwriting. Canonised as 文懿.

Yü Ta-yu 俞大猷 (T. 志輔). Died A.D. 1573. A native 2530
of Chin-chiang in Fuhkien, who in youth was fond of study but more so of sword-exercise. His family was poor, and he began life

as a petty military official. In 1535 he ventured to address some remarks on piracy to his commanding officer, who caused him to be bambooed and deprived of his post. In 1542, through the influence of 毛伯温 Mao Po-wên, he managed to obtain another post, and soon distinguished himself by his bravery in numerous engagements with pirates. In 1552, and for many years afterwards, his hands were fully occupied with the raids of the Japanese upon the coast of Chehkiang. Sometimes he would win a brilliant victory and be loaded with honours. Anon he would suffer a repulse, and all his honours would be taken from him. He seems to have achieved his greatest successes about 1561, by means of a 獨輪車 single-wheel chariot, an engine of some kind which destroyed the enemy wholesale. He died at his post, and was canonised as 武襄.

2531 **Yü Ting-kuo** 于定國 (T. 曼倩). 1st cent. B.C. A native of Tung-hai in Kiangsu, who studied law under his father and rose to high magisterial office. He distinguished himself by his great leniency, always giving the benefit of the doubt, and by the minute care with which he investigated each case. In B.C. 51 he became Minister of State, and in 48 was ennobled as Marquis. National calamities ensued, and in 43 the crops failed; whereupon fearing impeachment, he resigned his office and his Marquisate and retired into private life, dying a few years later at an advanced age. Canonised as 安.

2532 **Yü T'ung** 庾統 (T. 長仁). 4th cent. A.D. Nephew to Yü Liang, and a military official under the Chin dynasty. Having lost his son, he dreamt that he was dividing a pear with somebody. He interpreted this to mean separation (division) from his son; but a friend explained that you must divide a pear to find the 子 seeds (*or* son), and shortly afterwards he recovered the missing lad.

2533 **Yü-wên Chüo** 宇文覺. A.D. 542–557. Third son of Yü-wên T'ai, and first Emperor of the Northern Chou dynasty (see

Yüan Pao-chü). He was soon removed by the Regent Yü-wên Hu, and Yü-wên Yü was put in his place. Canonised as 孝閔帝

Yü-wên Hu 宇文護 (T. 薩保). A.D. 514—567. Nephew 2534
of Yü-wên T'ai, whom he served faithfully for some years and by whom he was in 557 appointed Regent and guardian of his young sons. After putting two of the latter to death (see *Yü-wên Chüo* and *Yü-wên Yü*), he established Yü-wên Yung as third Emperor of the Northern Chou dynasty. All power fell into his hands, and he had a way of giving his decision first and hearing the arguments afterwards. His sons were greedy, and indulged in all kinds of peculation. His house was more closely guarded than even the palace itself. At length, his yoke becoming intolerable, the young Emperor summoned him, and asked him to reprove the Empress Dowager for her habits of drinking, producing at the same time some wine as proof of her delinquencies. This Yü-wên Hu at once proceeded to do; and while he was occupied in lecturing her Majesty, the Emperor suddenly hit him a heavy blow from behind with a jade sceptre and felled him to the ground. His body was carried out and decapitated, and his sons were put to death.

Yü-wên Hua-chi 宇文化及. Died A.D. 618. A worthless 2535
favourite of the Emperor Yang Ti of the Sui dynasty, who plotted against his master and caused him to be assassinated in 618, together with many Ministers and members of the Imperial family. He then set out from Yang-chou for Shansi, the native province of the soldiers of the Bodyguard, taking with him much treasure, and many women. His men soon wearied of the long land journey; but he crushed their incipient mutiny, and though pursued and several times defeated by Li Mi, succeeded in reaching the district of Wei in modern Chihli with 20,000 men. Here he set himself up as Emperor of 許 Hsü, and stood a siege by the troops of the new T'ang dynasty. A robber chief, covetous of his vast

treasures, betrayed the city to Tou Chien-tê, and he was captured and executed with his two sons.

2536 **Yü-wên Mou-chao** 宇文懋昭. 13th cent. A.D. A Tartar, who according to the preface of the 大金國志 *History of the Chin Tartars* was the author of that work, which he presented to the Throne in 1234, having joined the Southern Sungs and obtained an official post. Judging from internal evidence, it is more probable that the book is really from the hand of Yeh Lung-li.

2537 **Yü-wên T'ai** 宇文泰 (T. 黑獺). A.D. 506—557. A native of 武川 Wu-ch'uan in Shansi, and descendant of the chieftain of a Turkic tribe who called himself Yü-wên (explained as 天君) Sovereign by Divine Right; hence the surname. He rose to high office under the Emperor Hsiao Wu of the Northern Wei dynasty (see *Yüan Hsiu*), upon whose death he founded the Western Wei dynasty (see *Yüan Pao-chü*), followed by the Northern Chou dynasty, of which his own son Yü-wên Chüo was first Emperor. Canonised as 太祖文皇帝

2538 **Yü-wên Yü** 宇文毓. Died A.D. 560. Eldest half-brother to Yü-wên Chüo, whom he succeeded in 557 as second Emperor of the Northern Chou dynasty. After a brief reign he fell a victim to the fears of the Regent Yü-wên Hu, who inserted poison in his food; and another brother, Yü-wên Yung, took his place. Canonised as 世宗明皇帝.

2539 **Yü-wên Yung** 宇文邕. A.D. 542—578. Brother to Yü-wên Yü, whom he succeeded in 560 as third Emperor of the Northern Chou dynasty. He concealed his intentions until 567, when he slew the Regent Yü-wên Hu, who had killed his two brothers and predecessors, and assumed the reins of government. In 574 he suppressed both Buddhism and Taoism. In 577 he annexed the Northern Ch'i State (see *Kao Chan*), and extended his empire from Shensi eastward to the sea, and southward to the Yang-tsze. He

was succeeded by his son, known in history as 宣帝, who after about a year of cruelty and debauchery abdicated in favour of his own son; and the latter, known in history as 靜帝, resigned the throne in 581 to Yang Chien, founder of the Sui dynasty. Yü-wên Yung was canonised as 高祖武帝.

Yü Yün-wên 虞允文 (T. 彬甫). A.D. 1110—1174. A native of 仁壽 Jen-shou in Ssŭch'uan, who graduated as *chin shih* in 1153 and entered the public service. As long as Ch'in Kuei was alive no Ssŭch'uan man had much chance of advancement, but after his death Yü received a post in the Imperial Library, from which he was transferred to the Board of Rites. There he warned the Emperor that the Chin[a] Tartars were about to violate their treaty, and recommended a general council to concert measures of defence. In 1160 he took the field and inflicted a severe defeat upon the enemy at Ts'ai-shih in Anhui, after which he managed to hold them in check until, under the Emperor Hsiao Tsung, his advice was set aside and a new policy adopted. He became President of the Board of War, and finally Viceroy of Ssŭch'uan. Ennobled as Duke, and canonised as 忠肅. 2540

Yüan An 袁安 (T. 邵公). Died A.D. 92. A native of Ju-yang in Honan. In A.D. 71 he became Governor of 楚郡 Ch'u-chün, and signalised his entry into office by releasing some four hundred innocent persons who had been imprisoned the year before on account of the treason of 莫 Mo, Prince of Ch'u. From 72 to 83 he was Governor of Honan; and in 85, as Governor of 武威 Wu-wei in Kansuh, he succeeded in keeping at peace with the aboriginal tribes. Rising to high office he led the opposition against Tou Hsien, brother to the Empress, but his wise counsels were set aside for those of the eunuch Chêng Chung. 2541

Yüan Chan 阮瞻 (T. 千里). 3rd and 4th cent. A.D. A great-ephew of Yüan Chi. He was exceedingly pure and simple-minded, 2542

and found his chief pleasure in playing the guitar. About the year 310 he was secretary in the establishment of the Heir Apparent. He held the belief that there are no such things as bogies, and was one day arguing the point rather warmly with a stranger, when the latter jumped up in a rage and cried out "I am a bogy myself!" The stranger then assumed a hideous shape, and finally vanished. Yüan Chan was greatly upset by this, and died within the year.

2543 **Yüan Chên** 元稹 (T. 微之). A.D. 779—831. A native of Ho-nan Fu, who was able to compose at nine years of age, and at fifteen was already holding an official post. In 806 he came out first at a public competition, and received the post of Supervising Censor. After some ups and downs, including dismissal to a petty post for having come to blows with a personal enemy, he was appointed secretary in the Imperial Banqueting Court. His beautiful poetry had gained him the friendship of Po Chü-i and other influential persons who interested themselves in his behalf. It was known as the 元和體 Yüan Ho style, Yüan Ho being the year-title from 806 to 821; and under the Emperor Mu Tsung the ladies of the Imperial seraglio were never weary of repeating the poems which had gained for their writer the distinction of a special school. Yüan Chên rose to the highest offices of State, dying, at the close of a career chequered by failure and disgrace, as Governor of Wu-ch'ang in Hupeh. Among other works he was author of the 會眞記, a story which furnished the groundwork of the 西廂記.

2544 **Yüan Chi** 阮籍 (T. 嗣宗). A.D. 210—263. A native of 尉氏 Yü-shih in Honan. His youth was a strange mixture of wildness and hard study. Sometimes he would wander away on the hills and forget to return, and at length come back crying bitterly; at other times he would shut himself up with his books and see no one for months. The age was unsuited for steadiness and

perseverance, and accordingly he gave himself up to drinking and revelry. He rose to high military office under the Emperor Wên Ti of the Wei dynasty, and then exchanged his post for one where he had heard there was a better cook! He was a model of filial piety, and when his mother died he wept so violently that he brought up several pints of blood. Yet when 稽喜 Chi Hsi went to condole with him, he showed only the whites of his eyes (*i. e.* paid no attention to him); while Chi Hsi's brother, who carried along with him a jar of wine and a guitar, was welcomed with the pupils. A neighbouring tavern-keeper had a pretty wife, and Yüan Chi would go there and drink until he fell down insensible on the floor. He was a skilled poet, though much of his work was too hastily done. He is specially known for his 詠懷詩, a poem dealing with the calamities of his day. He also wrote the 先生大人論, a work composed after an interview with the hermit 孫登 Sun Têng. He was a fine musician, and made the best 箏 *chêng* (a kind of harpsichord), his instruments being the "Strads" of China. He was one of the Seven Sages of the Bamboo Grove (see *Hsiang Hsiu*).

Yüan Chuang. See **Hsüan Tsang.**

Yüan Fu 阮孚 (T. 遙集). A.D. 278—326. Son of Yüan **2545**
Hsien. He was very poor as a youth, but always kept a single *cash* in his purse to guard against being wholly put to shame as a pauper. His mother was a Turkic woman, and he himself began life as a cavalry-soldier. Twice he was impeached for drunkenness, and twice the Emperor Yüan Ti pardoned him. He rose to be President of the Board of Civil Office, and was ennobled as Marquis. In 326 he thought it advisable to leave the capital, anticipating trouble from the family of the Empress Dowager, then in power. He was appointed to high military command in the provinces, but died on the way thither.

2546 Yüan Hsieh 袁燮 (T. 和叔. H. 潔齋). ? A.D. 1150–1220. A native of the Yin District in Chehkiang. As a child he was quiet and sedate, and would gaze all day into a basin of water placed near him by his wet-nurse. At night he would lie awake for hours. He graduated as *chin shih*, and entered upon an official career as Magistrate at 江陰 Chiang-yin in Kiangsu. He ultimately rose to be Vice President of the Board of Rites; but got into trouble by opposing the peace-policy of Shih Mi-yüan, and retired into private life. He was the author of the 毛詩經筵講義, an exegetical work on the *Odes*, and of a collection of miscellaneous writings. He was canonised as 正獻, and in 1868 his tablet was placed in the Confucian Temple.

2547 Yüan Hsien 原憲 (T. 子思). Born B.C. 516. A native of the Sung State, and one of the disciples of Confucius, under whom he held office in the Lu State. Upon the death of the Master he went into retirement and lived like a hermit, amusing himself with study and playing upon the guitar. On one occasion his former colleague, Tuan-mu Tz'ŭ, came with a chariot and four horses to call. Yüan Hsien went to receive him, wearing a mulberry-bark hat, leaning on a thorn staff, out at elbow, and in an old pair of shoes; so that Tuan-mu cried out, "What is the matter? Are you ill?" "To have no money is to be poor," replied Yüan; "to learn what is right and not to do it, that is to be ill. I am poor, not ill." Whereupon Tuan-mu retired in confusion.

2548 Yüan Hsien 阮咸 (T. 仲容). 3rd cent. A.D. Nephew of Yüan Chi, and also one of the Seven Sages of the Bamboo Grove (see *Hsiang Hsiu*). In his youth he was a wild harum-scarum fellow, nobody knowing what would be his next escapade. He and his uncle, both poverty-stricken, lived on one side of the road, while a wealthier branch of the family lived on the other side. On the 7th of the 7th moon the latter put out all their grand fur robes

and fine clothes to air, as is customary on that day; whereupon Yüan Hsien on his side forked up a pair of the short breeches, called calf-nose drawers, worn by the common coolies, explaining to a friend that he was a victim to the tyranny of custom. He was a fine performer on the guitar, and understood the theory of music. He found fault with Hsün Hsü's arrangement of the octave, declaring that the intervals were incorrect; for which Hsün Hsü avenged himself by getting Yüan Hsien sent away as Governor of 始平 Shih-p'ing in Shensi. The discovery shortly afterwards of the measurements of the Chou dynasty showed that Yüan Hsien was right, the length of each of Hsün Hsü's pitch-pipes being out by a millet-grain.

Yüan Hsiu 元脩. Died A.D. 534. A grandson of Yüan Tzŭ-yu, **2549** set upon the throne in 532 as tenth Emperor of the Northern Wei dynasty by Kao Huan, who had vanquished the 爾朱榮 Erh Chu-jung party and had poisoned their puppet sovereign. In 534 Yü-wên T'ai, Governor of Yung-chou in modern Shensi, persuaded the Emperor to move to Ch'ang-an; whereupon Kao Huan rebelled, and established the Eastern Wei dynasty. Yüan Hsiu was soon poisoned by Yü-wên T'ai, who then set up Yüan Pao-chü as first sovereign of the Western Wei dynasty. Canonised as 孝武帝

Yüan Hung 袁閎 (T. 夏甫). 2nd cent. A.D. A recluse, **2550** who in his youth had practised mortification of the body, and on his father's death nearly killed himself by the hardships he underwent alongside of the grave. He firmly declined to take office, and in 166, when "associations of friends" began to give trouble to the government, he shut himself up in a mud hut where he remained without seeing any one for 18 years. His sons used to come and bow to him through the closed door.

Yüan Hung 袁宏 (T. 彥伯). A.D. 328—376. A scholar **2551** and official under the Chin dynasty. He was left an orphan in

straitened circumstances, and had to support himself in a humble capacity. His literary abilities however soon attracted attention, and he was placed upon the establishment of Huan Wên. There he nearly involved himself in serious trouble by alluding in his poetry to the policy and acts of his patron in terms which savoured of censure. T'ao K'an too fell under his lash, for which he was called to account by the latter's son. Hsieh An was warmly attached to him, and a great admirer of his genius. He rose to be Vicé President of the Board of Rites and Governor of Tung-yang in Chehkiang, and was regarded as one of the foremost men of letters of the day. Author of the 後漢紀 *Annals of the Eastern Han Dynasty*. He is sometimes called Yüan 虎 Hu, the latter word having apparently been his "style" in youth.

2552 **Yüan Hung-yen** 元宏延. Died A.D. 499. Son of Toba Hung, whom he succeeded in 471 as sixth Emperor of the Northern Wei dynasty. He changed his family name to Yüan, tried to introduce the Chinese language and dress, forbade marriage between persons of the same surname, reformed the systems of land-tenure and civil administration, and removed the capital from 平城 P'ing-ch'êng in Shansi to Lo-yang in Honan. A man of learning and an ardent Confucianist, he ennobled the Sage in 495 as 崇聖公. He died of mortification after a crushing defeat by the Southern Ch'i dynasty (see *Hsiao Tao-ch'êng*), leaving instructions for the Empress to kill herself. Canonised as 高祖孝文帝.

2553 **Yüan I** 元翊. Died A.D. 528. Son of Yüan K'o, whom he succeeded in 515 as eighth Emperor of the Northern Wei dynasty. His mother acted as Regent for the youthful monarch until 520, when a paramour of hers was slain and she herself was imprisoned by the Chamberlain 元乂 Yüan I. Meanwhile the people were discontented with the imposition of a poll-tax of one *cash* on every person going to market, and territory was slipping away. In 525

the Empress came back to power; and three years later, finding that her son was growing impatient under restraint, she caused him to be poisoned, and set up 劍 Chao, the three-year-old Prince of 臨洮 Lin-t'ao, together with whom she was shortly afterwards drowned. Canonised as 肅宗孝明帝.

Yüan K'o 元恪. Died A.D. 515. Son of Yüan Hung-yen, whom he succeeded in 499 as seventh Emperor of the Northern Wei dynasty. He was a mere youth when he came to the throne, and left all power to favourites, especially to his father-in-law 高肇 Kao Chao, who abused his confidence. Famines and floods marked his reign, notwithstanding which his military operations were successful and learning flourished. He patronised Buddhism, and there were no less than 13,000 temples within the boundaries of his empire. Canonised as 世宗宣武帝. 2554

Yüan Ku 轅固. 2nd and 3rd cent. B.C. A native of modern Shantung, whose edition of the *Odes*, now lost, brought him to the notice of the Emperor Ching Ti. The Empress Dowager was very fond of the alleged writings of Lao Tzŭ, and consulted him on the subject. "How can your Majesty like such stuff as that?" cried Yüan Ku; whereupon the Empress Dowager was extremely angry, and ordered him to be put into a sty and lashed to a pig. The Emperor disapproved and secretly supplied Yüan Ku with a knife with which he struck the pig to the heart, to the great consternation of the Empress Dowager. He was subsequently raised to an honourable post, and lived to over 90 years of age. 2555

Yüan Kung 袁珙 (T. 廷玉. H. 柳莊). A.D. 1335—1410. A famous physiognomist, whose work on the science, 神相全編, is still widely read. See *Liu Chuang*. 2556

Yüan Mei 袁枚 (T. 子才. H. 簡齋). A.D. 1715—1797. A native of Ch'ien-t'ang in Chehkiang, who at the age of nine was inspired with a great love for poetry and soon became an 2557

adept at the art. Graduating in 1739, he was shortly afterwards sent to Kiangnan, and presently became magistrate at Nanking, where he greatly distinguished himself by the vigour and justice of his administration. A serious illness kept him for some time unemployed; and when on recovery he was sent into Shansi, he managed to quarrel with the Viceroy. At the early age of 40 he retired from the official arena and led a life of lettered ease in his beautiful garden at Nanking, from which he obtained the sobriquet of 隨國先生. His poems are still much read and admired. His letters, which have been published under the title of 小倉山房, are extremely witty and amusing and are also models of style. He composed a famous cookery-book, known as 隨園食單, which amply entitles him to be regarded as the Brillat-Savarin of China.

2558 **Yüan Ming-shan** 元明善 (T. 復初). Died A.D. 1321. A native of Ch'ing-ho in Chihli, descended from the old Toba family. Of exceptional precocity as a child, he distinguished himself both with his sword and pen, and rose to be a Doctor in the Han-lin College and President of the Board of Rites. He was employed upon the biographies of several of the Emperors, and was also known as a writer of essays. Canonised as 文敏.

2559 **Yüan Pao-chü** 元寶矩. Died A.D. 551. A grandson of Yüan Hung-yen. He was set up by Yü-wên T'ai in 535 as first Emperor of the Western Wei dynasty (see *Yüan Hsiu*), and remained a mere puppet in the hands of his Minister, who really tried to rule the country well. He was succeeded by his son, known in history as 廢帝, or 帝欽, but the latter was deposed after a brief reign by Yü-wên T'ai, who in 553 set up 廓 Kuo, Prince of Ch'i, known in history as 恭帝. The latter resumed the surname of Toba. In 557 he abdicated in favour of Yü-wên Chüo, son of Yü-wên T'ai, founder of the Northern Chou dynasty. Yüan Pao-chü was canonised as 文帝.

Yüan Shan-chien 元善見. A.D. 524–551. A grandson of Yüan Hung-yen, set up by Kao Huan as Emperor of the Eastern Wei dynasty after the flight of Yüan Hsiu. He married a daughter of the Imperial House of Liang, and fixed his capital at the modern K'ai-fêng Fu in Honan. He remained a mere puppet in the hands of Kao Huan until the latter's death in 547, and then fell under the dominion of Kao Huan's son, 高澄 Kao Ch'êng, who was assassinated in 549. In 550 he abdicated in favour of another of Kao Huan's sons, Kao Yang, who founded the Northern Ch'i dynasty. Canonised as 靜帝. **2560**

Yüan Shao 袁紹 (T. 本初) Died A.D. 202. A native of Ju-yang in Honan, of good family and a fine handsome fellow with a great capacity for making friends. In his youth he was very intimate with Ts'ao P'ei, the son of Ts'ao Ts'ao who ultimately succeeded to his father's power and is known under the title of Wên Ti. He was appointed by Ho Chin to a military command, and in 190 engaged in the unsuccessful plot against the eunuchs, in which Ho Chin lost his life. After this he retired to 冀 Chi-chou, and was elected President of the League against Tung Cho. Peace was however made between them, and Yüan was appointed Governor of 勃海 Po-hai in Shantung. There he called himself General, and in A.D. 200, after a period of doubtful friendship, openly declared himself against Ts'ao Ts'ao. In the struggle which ensued Ts'ao Ts'ao easily vanquished, and sometimes captured, the lieutenants sent against him; until at length Yüan Shao, almost at the end of his resources, was taken ill and died. He had entertained the most ambitious designs, to further which he sent his sons to various posts; but his indecision prevented any scheme from prospering. He is said to have been calm and dignified, but suspicious and revengeful. His last years were further embittered by the quarrels of his three sons, due to an unwise attempt to set aside the elder **2561**

in favour of the second. The family was finally exterminated by Ts'ao Ts'ao. See *Chang Jang*.

2562 **Yüan Shih-k'ai** 袁世凱 (T. 慰亭). From A.D. 1884 until 1893 Chinese Resident at Söul, where he gained some distinction by his energetic action during the disturbances which occurred. He was then placed at the head of the Tientsin foreign-drilled force, and in 1894 was appointed Chief of the Military Secretariat in Manchuria. After the war with Japan, he lived in retirement in Honan until 1895, when he was again sent to Tientsin and appointed Civil Commandant of the forces, organised under German drill-instructors.

2563 **Yüan Shu** 袁術 (T. 公路). Died A.D. 199. Younger brother of Yüan Shao. In his youth he gained a reputation by his bold spirit, and after graduating as *hsiao lien* was appointed to high military command by Tung Cho. Fearing however for his life he fled and was joined by Sun Chien, who had just slain the Governor of Nan-yang; and through the influence of Liu Piao he was appointed to this post. Then began a series of political intrigues with his brother, which ended in a rupture between them. Meanwhile his administration went from bad to worse. Robbery and corruption prevailed, and the people suffered severely. In 197 he threw off his allegiance, and dispatched an envoy to Lü Pu asking for the latter's daughter in marriage for his son. Lü Pu seized the envoy, whereupon Yüan Shu sent troops to chastise him. At this, Ts'ao Ts'ao took the field against him, and Yüan Shu found himself unable to resist. He abdicated in favour of his brother Shao, and attempted to flee northwards, but he was intercepted by Liu Pei acting under Ts'ao Ts'ao's orders. Flinging himself upon a couch, he cried out in despair, "Have I come to this pass?" and forthwith broke a blood-vessel and died.

2564 **Yüan Shu** 袁淑 (T. 陽源). A.D. 408—453. A native of 陽夏 Yang-hsia in Honan, who held various important offices

and whose Memorials on public affairs attracted much attention. His undoubted ability was marred by a fondness for boasting. He was slain by the Heir Apparent, for whom he acted as Master of the Horse, while vainly trying to keep him from assassinating the Emperor Wên Ti. Canonised as 忠憲.

Yüan Tan 元澹 (T. 行冲). 7th and 8th cent. A.D. A native 2565
of 常山 Ch'ang-shan in Chehkiang, who graduated as *chin shih* and distinguished himself by his scholarship, attracting the notice of Ti Jen-chieh. For his 魏典 *Annals of the House of Toba* he received the offer of a provincial Governorship, but excused himself on the ground that he was a mere student. His disinclination for legal studies also prevented him from accepting a post in the Grand Court of Revision. He accordingly became tutor to the Heir Apparent and was ennobled as Duke. He assisted the Emperor Ming Huang in editing the *Classic of Filial Piety* and aided in preparing the dynastic annals, dying at the age of 77. He is better known by his style, as Yüan Hsing-ch'ung.

Yüan Tê-hsiu 元德秀 (T. 紫芝). Died A.D. 754. A native 2566
of Honan, whose father died when he was a child. Devoted to his mother he would not leave her even to compete for his degree, but carried her with him to the capital on his back. He refused to marry while his mother was alive; and when his brother's wife died and there were no funds to provide a wet-nurse for her baby boy, he took the child and suckled it himself until it was able to swallow artificial food. After graduating as *chin shih* and filling some minor posts, he became magistrate at 魯山 Lu-shan in Honan. He was much loved by the people for his simple habits. He had no walls around his property, and used no bolts nor keys. In a time of famine, he would go whole days without eating, solacing himself by playing on his lute. At his death he left nothing behind him but his wooden pillow, his sandals, a bamboo basket, and a gourd.

"Merely to gaze upon his countenance," said 房琯 Fang Kuan, "is enough to put an end to all longings for wealth and fame." He was canonised by his friends as 文行先生.

Yüan Ti. See (Han) **Liu Shih;** (Wei) **Ts'ao Huan;** (Chin) **Niu Jui;** (Liang) **Hsiao I.**

2567 **Yüan T'ien-kang** 袁天綱. Died A.D. 627. A native of Ch êng-tu in Ssŭch'uan, who was employed under the Sui dynasty in the Salt Department. After the establishment of the T'ang dynasty he found his way to Lo-yang, and attracted much attention by his powers as a physiognomist and prophet. In 627 he was summoned to Court, and is said to have seen the mother of the future Empress Wu Hou and to have predicted for her a remarkable child. A nurse then brought in a baby which she said was a boy. "Ah!" cried Yüan, "this child has the eyes of a dragon and the neck of a phœnix. If it was a girl, she would mount the Imperial throne." It was the future Empress Wu Hou herself. He was then asked to take office, but declined on the plea that his span of life would soon be over. To him, in conjunction with 李淳風 Li Shun-fêng the Grand Astrologer, is attributed the popular and spurious work on prophecy, known as 推背圖. He is said to have drawn the pictures while Li provided the letterpress, neither seeing the work of the other. His son Yüan 客師 K'o-shih inherited his skill. When the Emperor placed a rat in a box and bade his magicians guess what was inside, all said it was a rat. "Say rather *rats*," cried he, "for though one went in, four will come out." On opening the box it was found that the original rat had given birth to three little ones.

2568 **Yüan Tsai** 元載 (T. 公輔). Died A.D. 777. A native of 岐山 Ch'i-shan in Shensi. His surname was originally 景 Ching; it was changed by his father to that of a favourite concubine of the Prince of 曹 Ts'ao. Left an orphan he devoted himself to

study; and when in 742 the candidates at the public examination were tested in their knowledge of Taoist philosophers, he came out high in the list and entered upon a public career. He was advanced in office by 苗晉卿 Miao Chin-ch'ing, chiefly on account of his intimate acquaintance with the philosophy of Lao Tzŭ and Chuang Tzŭ. This gave great offence to Li K'uei, who said contemptuously that Yüan had the head of a civet and the eyes of a rat. He ultimately got mixed up in political intrigues, and was compelled to commit suicide; but in 784 his rank was restored, and he was canonised as 成. He is said to have possessed a curious purple curtain, made of some silken material obtained by divers from the south seas. Any one inside the curtain felt quite warm in winter and quite cool in summer.

Yüan Tzŭ-yu 元子攸. Died A.D. 530. A grandson of Toba Hung, set upon the throne in 528 as ninth Emperor of the Northern Wei dynasty by the Tartar 爾朱榮 Erh Chu-jung in opposition to the nominee of the Empress Dowager (see *Yüan I*). He married the daughter of Erh Chu-jung, she having been a concubine of his predecessor, and after a brief and troubled reign was strangled by his wife's uncle, who vainly tried to establish a successor. Canonised as 敬宗孝莊帝. 2569

Yüan Wêng-chung 元翁仲. 3rd cent. B.C. A famous warrior under the "First Emperor." At his death, a statue of him was erected beside his grave; hence stone statues at graves have been called *Wêng-chung*. 2570

Yüan Yang 袁盎 (T. 絲). Died B.C. 148. A native of the Ch'u State, whose father had been a bandit. He attracted the notice of the Emperor Wên Ti of the Han dynasty, and was soon admitted to terms of great familiarity. His remonstrances however made permanent residence at Court impossible for him, and he was sent to be Minister to the feudal Prince of Wu. His opposition to Ch'ao 2571

Ts'o caused him to be much hated by the latter; and when the Emperor Ching Ti came to the throne, and Ch'ao Ts'o was appointed Censor, he caused Yüan Yang to be accused of receiving bribes from the Prince of Wu. Yüan Yang was cashiered; but upon the revolt of the feudal States, which took place in 155, he obtained an audience of the Emperor and declared that the whole blame rested with Ch'ao Ts'o and that if he was beheaded the soldiers of Wu would lay down their arms. As soon as Ch'ao Ts'o had been put to death he returned to Wu, but declining to accede to the wishes of the Prince he found his own life in danger and fled. Later on he incurred the enmity of the Prince of Liang, who wished to be nominated heir to the throne, and perished by the hand of an assassin.

2572 **Yüan Yü** 阮瑀 (T. 元瑜). Died A.D. 212. A native of Ch'ên-liu in Honan, who studied under Ts'ai Yung and subsequently filled high office under Ts'ao Ts'ao, most of whose public documents were drafted by him. He was also widely known as a poet, and is classed among the seven scholars of the Chien-an period (see *Hsü Kan*).

2573 **Yüan Yüan** 阮元 (T. 伯元. H. 雲臺). A.D. 1764–1849. An official of high distinction, and a generous and enlightened patron of literature. He graduated as *chin shih* in 1789, and took a high place in the Han-lin competition. The Emperor Ch'ien Lung was so struck with his talents that he exclaimed, "Who would have thought that after passing my 80th year I should find another such man as this one?" He then held many high offices in succession, including the post of Governor of Chehkiang, in which he operated vigorously against the Annamese pirates and Ts'ai Ch'ien, established the tithing system, colleges, schools, soup-kitchens, etc., besides devoting himself to the preservation of ancient monuments. In 1807, after a period of mourning, he returned to Chehkiang and by great

exertions quelled the pirates who had been successful at Foochow and in Formosa. In 1809 he was degraded to the mere rank of Han-lin scholar because he failed to detect abuses on the part of the Literary Chancellor. In 1812 he was appointed Director General of the Grain-Transport, and in this capacity he suppressed an attempt at revolt headed by one 朱毛俚 Chu Mao-li, who falsely gave himself out as a descendant of the Ming Emperors. In 1814 he became Governor of Kiangsi, and there managed to cope successfully with the dreaded secret association known as the Heaven and Earth Society. In 1816 he was promoted to be Viceroy of the Two Kuang, and carried out many important schemes. He built the forts at the Macao Passage and at Tiger Island, and fortified the approaches to the West River, besides rebuilding several of the gate-towers of Canton. He was also much occupied with questions relating to foreign trade. He drew attention to the wily and treacherous character of the English, proposed stringent measures against the use of opium, and recommended that a tight hand should be kept over the Hong-merchants and the Barbarian merchants alike. A case of homicide having occurred on board the foreign ships at Whampoa, he insisted that the Hong-merchants should produce the guilty person, which led to the merchant responsible cutting his throat in despair. In 1822 the English man-of-war which acted as convoy to trading-ships caused the death of two Chinese. Yüan called upon the "head soldier" to deliver up the culprits, which only resulted in the general suspension of trade. Protests ensued on the part of native merchants; and these, coupled with loss of revenue, finally induced Yüan to accede to the prayer of the "head soldier" to be allowed to re-open communications. In 1827 he became Governor General of Yünnan, and distinguished himself in his dealings with the frontier tribes. In 1838 he retired, and in 1846 he celebrated the 60th anniversary of his *chü jen* degree. He was a voluminous

writer on the Classics, astronomy, archæology, etc., and various important collections were produced under his patronage. Among these may be mentioned the 皇清經解, containing upwards of 180 separate works, and the 疇人傳, a biographical dictionary of famous mathematicians of all ages, including Euclid, Newton, and Ricci the Jesuit Father. He also published a *Topography of Kuangtung*, specimens of the compositions of more than 5000 poets of Kiangsi, a list of some 60 works omitted from the *Catalogue of the Imperial Library* (see *Ch'ien Lung*), and a large collection of inscriptions on bells and vases, entitled 積古齋鐘鼎彝器款識. Canonised as 文達.

2574 **Yüeh 說** or **Fu Yuëh 傅月**. 14th cent. B.C. A sage of antiquity, who was so poor that when the roads had been destroyed by a flood and a gang of convicts was set to repair them, he actually hired himself out to work in their stead so as to earn his daily food. His existence was revealed in a dream to the Emperor 武丁 Wu Ting of the Yin dynasty, and that monarch circulated a portrait of him throughout the empire. He was ultimately discovered among the convicts, and raised to the post of Prime Minister.

2575 **Yün Hua Fu-jen 雲華夫人**. A daughter of Hsi Wang Mu. She is said to haunt the peaks of the Wu mountains in Ssŭch'uan, and to have appeared to the Great Yü while he was engaged in draining the empire.

2576 **Yün Shou-p'ing 惲壽平** (T. 正叔). A.D. 1633—1690. A celebrated landscape painter, native of Chehkiang. He was also known as a minor poet. Is often spoken of as 南田翁.

2577 **Yung Chêng 雍正**. A.D. 1677—1735. The title of the reign of 胤禛 Yin or 允禛 Yün-chên, the fourth son of the Emperor K'ang Hsi, whom he succeeded in 1722. His first act was to render harmless by degradation or confinement such of his brothers as had contended for the succession. The fact that some of his opponents

were Christians turned him against that religion, and all Catholic missionaries were thenceforward obliged to live either at Peking or at Macao. In 1732 he thought of expelling them, but finding that they inculcated filial obedience he left them alone, merely prohibiting fresh recruits from coming to China. Terrible floods and a great earthquake in Peking in 1730 were met by liberal relief measures, and the Emperor proved just and public-spirited and anxious for his people's welfare. He was averse to war, and did not carry on his father's vigorous policy in Central Asia; nevertheless by 1730 the Chinese rule extended to the Laos border, and the Shan States paid tribute. He was a man of letters, and completed some of his father's undertakings. Canonised as 世宗憲皇帝.

Yung Ch'ih 雍齒. 2nd and 3rd cent. B.C. A general who served under Liu Pang and helped to place him on the throne. He afterwards became discontented and seditious, in common with other generals who fancied themselves neglected by the new Emperor. Accordingly, by the advice of Chang Liang, as being the most dangerous of all he was ennobled as Marquis, and the discontent was at once allayed. 2578

Yung Lo. See **Chu Ti.**

Yung Ts'un 雍存. 11th cent. A.D. A native of 全椒 Ch'üan-chiao in Anhui, who distinguished himself by his scholarship, but declined to enter official life. He lived in the southern suburb of the capital, and hence acquired the name of 南郭先生. 2579

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CORRIGENDA ET ADDENDA

N°. 5. For 慶 read 愛.

Page 6. Insert "**Bashpa.** See N°. 1596."

N°. 26. For "烏江 etc." read "烏江 Wu-chiang in Anhui." Add after Academy "and secretary in the Board of Works, whence he is sometimes spoken of as 張水部."

„ 27. For "8th cent." read "7th and 8th cent."

„ 34. Add "(T. 子同)."

„ 40. For 密 read 寧.

„ 78. Add "Died A. D. 142."

„ 85. For 老 read 考.

„ 121. Correct last sentence by N°. 1332.

„ 122. For 寔 read 張.

„ 127. Add "Born 1837. Special Envoy to the Queen's Diamond Jubilee in 1897."

Page 55, 2nd line from foot. For "Chu" read "Chao."

N°. 208. For 陳 read 眞.

Page 88. Add "**Chʿên Chi-tʿung.** See **Tcheng Ki-tong.**"

N°. 240. After 6th Wonderful Plan, add "See *Mao-tun.*"

„ 242, line 6 from foot. For "Chʿin" read "Chʿên."

„ 267. Add "Known to the Portuguese as *Iquon.*"

„ 273. For "Chêng Hsieh" read "Chêng Chieh."

„ 292. „ "1799" read "1779."

„ 293. „ "Chi Kʿang" read "Hsi Kʿang."

„ 297. „ "稽 Chi Shao" read "稽 Hsi Shao."

„ 302. „ "郤 *Chʿi*" read "郗 *Chʿih.*" Substitute "(T. 景典 or 嘉賓)." Read 王珣.

„ 305. Wang Hsi-chih was nephew to Wang Tao.

„ 311. Also known as 藥祖.

„ 321. „ „ „ 賈生. B. C. 199—168.

Nos. 336, 2411. Insert 朱 before 宸豪, and read "*Chu Chʿên-hao.*"

N°. 364, 4th line from foot. For "1723" read "1793."
„ 398. Substitute "B. C. 77—37."
„ 426. For "152" read "143," and for "A. D." read "B. C."
„ 458. „ "younger" read "elder."
„ 483. „ "1399" read "1398."
„ 511. After "Livadia" add "in 1878."
„ 514. After "Wu Ti" add "in B. C. 138."
Page 210 Add "**Dharmadâtu.** See **Wu K'ung.**"
Nos. 539, 544. For "Ts'êng" read "Tsêng."
N°. 541. For "441" read "401." For "attacked — Wên", substitute "offended the Emperor by his bold remonstrances." It was fear of Ssŭ-ma Wên (= Huan Wên) which had kept him from taking office until so late.
„ 554. For "Sungans" read "Sungars."
Page 222. Insert "**Fang La** 方臘. 12th cent. A. D. A native of 青溪 Ch'ing-ch'i in Chehkiang, who devoted himself to the black art. In 1120 he headed a rising of the people which grew to serious dimensions, called himself 聖公, and took 永樂 as his year-title. At length the Emperor Hui Tsung was alarmed, and sent against him a large force under T'ung Kuan, the result being that he and all his family were captured."
N°. 588. For "1688" read "1668."
„ 597. For "1402" read "1042."
N°. 608. Substitute "Died B. C. 133."
„ 664. For "Hsün Ch'ing" (his sobriquet) read "Hsün K'uang."
„ 629. Before "Yû Yu" insert 于祐.
„ 630. For "A. D." read "B. C."
Page 269. Insert "**Howqua.** See N°. 2336."
„ 271, last line. For "chiao" read "hsiao."
N°. 718. For "Younger" read "Elder."
„ 722. Substitute "A. D. 574—647."
„ 726. Substitute "Died A. D. 713."
„ 727. Add that he was a 神童 Divine Child, noted for his poetry, and often spoken of as 解學士.
„ 744. For 眺 read 朓. Add "He rose to high office under the Emperor Ming Ti of the S. Ch'i dynasty, and refused out of gratitude to take part in the deposition of Hsiao Pao-chüan, whereupon he was thrown into prison and died there. Known as 小謝."
„ 770. Substitute "Died A. D. 684."
„ 777. For "Liu Chên" read "Liu Chêng."
Page 313. For "**Yü Wên-yung**" read "**Yü-wên Yung.**"
N°. 802. For 韓 read 韋.

N°. 803. For "6th cent." read "7th cent."

„ 841. After "B. C." insert "Ruled."

„ 844. For "Tan" read "T'an."

„ 846. Add "Often spoken of as 司馬溫."

Page 355, line 4. For "**Kao Chih**" read "**Chu Kao-chih.**"

N°. 935. Add "A native of 新蔡 Hsin-ts'ai in Honan, who rose to high rank under Wang Tao. After the death of his father, his jealous mother buried a late favourite concubine alive in the family vault. Ten years later, when the mother died and the vault was opened, the girl was found to be still living. Author of the 晉記 *Annals of the Chin Dynasty.*"

Page 360, line 9. For "Gradus etc." read "a Concordance to literature."

N°. 952. Stone Nation = Tashkend.

„ 956. For "762" read "763;" for "Kueichou" read "Honan."

„ 980. Also known as 藥王.

„ 991. For 慵人 read 齊慵. Dele "resigning in 1897."

„ 1020. Add "Died 1897."

„ 1021. For "Chins" read "Ch'ins."

„ 1027. Substitute "B. C. 67—A. D. 11."

„ 1033. For "36" read "37."

„ 1037. Substitute "Died B. C. 44."

„ 1044. For "see *K'ung Ch'i*" read "see *K'ung Mu-chin.*"

„ 1058. For "977" read "979."

„ 1064. For "1691" read "1700."

Page 418. Insert "**Lee Boo** *or* **Lew Buah.** See **Lü Wên-ching.**"

N°s. 1141 and 1209. For "T'ê" read "Tê."

N°. 1148. Add "His real name was 季 Chi. He was adopted by a man named 李 Li. His wife's maiden name was also Li, and consequently she was 李李氏.

„ 1159. For "125" read "119;" for "140" read "129."

„ 1164. For "Kuei" read "K'uei."

Page 460. Insert "**Li Shih-chên** 李時珍 (T. 東璧. H. 頻湖). 16th cent. A. D. A native of Ch'i-chou in Hupeh, who devoted himself to the study of medicine and completed in 1578, after 26 years' labour, the famous *Materia Medica* known as the 本草綱目."

N°. 1211. For 僧 read 李.

„ 1221. For "806" read "846."

„ 1244. For "981" read "985."

„ 1255. His personal name was 雲明. Hsi-chung was his style.